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WRITINGS

OF

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WRITINGS

OF

SWEDENBORG,

CONTAINING THE FOLLOWING TREATISES,

VIZ.

THE LAST JUDGMENT,

THE

EARTHS IN THE UNIVERSE,

THE

ATHANASIAN CREED,

AND ALSO

DIVINE LOVE AND WISDOM,

FROM THE "APOCALYPSE EXPLAINED."

BOSTON:
PUBLISHED BY OTIS CLAPP.
S. COLMAN, NEW YORK. A. PEABODY, CINCINNATI.
WILLIAM NEWBERY, LONDON.
1841

C 8460.20

THE

LAST JUDGMENT,

AND THE

BABYLON DESTROYED:

SO THAT ALL

THE PREDICTIONS IN THE APOCALYPSE ARE AT THIS DAY FULFILLED.

FROM

THINGS HEARD AND SEEN.

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG.

BOSTON:
OTIS CLAPP, WASHINGTON STREET.
1840.

BOSTON:
FREEMAN AND BOLLES, PRINTERS,
WASHINGTON STREET.

ADVERTISEMENT.

The present edition of this work is a reprint of the last English edition (1839.) The work has received a new translation. In the Advertisement, it is said—" As regards the translation, we have striven to be faithful to the original, and to give correctly-verbal, rather than doctrinal renderings, of the author's abstract terms (such as *naturale, spirituale,* &c. &c.); it being no part of a *translator's* function to lead other persons to look at the subject through the medium of *his* notions of it. We have simply endeavored to pour the author's ideas from Latin into English vessels, and we hope it will be found, that but little of meaning or of force has been wasted in the process of transfusion. It is proper to mention here, that the word "*animus*" ("*innumerabiles affectiones constituunt animum,*") has been carried into the translation, from the extreme difficulty of rendering it into English; since "*mind,*" by which it has been usually translated, refers too exclusively to the intellect to convey the meaning at all, and "*disposition,*" although much nearer to the mark, is a rendering which does not admit of uniform adoption. The reader will also detect a few new and unusual expressions, which we have not adopted without a deliberate conviction of their necessity, and which we just glance at, to prevent him from mistaking them, for the results of haste, or mere unwittingness."

OF

THE LAST JUDGMENT,

AND

THE BABYLON WHICH HAS BEEN DESTROYED.

THAT THE DAY OF THE LAST JUDGMENT DOES NOT MEAN THE DESTRUCTION OF THE WORLD.

1. They who have been unacquainted with the spiritual sense of the Word, have always understood that all things in the visible world will be destroyed in the day of the last judgment; for it is said, that heaven and earth are then to perish, and that God will create a new heaven and a new earth: in which opinion they have also confirmed themselves because it is said, that all men are then to rise from their graves, and that the good are then to be separated from the evil, with more to the same purport: but it is thus expressed in the literal sense of the Word, because this sense of the Word is natural, and in the ultimate of divine order, of which the whole and every part contains a spiritual sense within it: for which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions, as actually is the case in the Christian world, where so many heresies exist from this ground, and every one of them is confirmed from the Word. But since no one has hitherto known, that in the whole, and in every part of the Word there is a spiritual sense, nor even what a spiritual sense is, therefore they who have embraced this opinion concerning the last judgment, are pardonable. But still they may now know, that neither the visible heaven nor the habitable earth will perish, but that both will remain forever; and that by a new heaven and a new earth is to be understood a new church, both in the heavens and on the earth: it is said a new church in the heavens, for there is a church in the heavens, as well as on the earth; for there

also is the Word, and likewise preachings, and divine worship like that on the earth; yet with a difference, that all these things are in a more perfect state, because they are not in the natural world, but in the spiritual; hence all who dwell there are spiritual men, and not natural as they were in the world. That it is so, may be seen in the work on HEAVEN, in a special article, on the conjunction of heaven with man by the Word. n. 303 to 310; and on divine worship in heaven. n. 221 to 227.

2. The passages in the Word, in which mention is made of the destruction of heaven and earth, are the following: "Lift up your eyes to heaven, and look upon the land beneath: the heavens are about to perish like smoke, and the land shall wax old like a garment." Isaiah li. 6. "Behold, I am about to create new heavens, and a new earth; neither shall former things be remembered." Isai. lxv. 17. "I will make new heavens and a new earth." Isai. lxvi. 22. "The stars of heaven have fallen to the earth, and heaven has departed like a scroll rolled together." Rev. vi. 13, 14. "I saw a great throne, and one sitting thereon, from whose face the earth and the heaven fled away, and their place was not found." Rev. xx. 11. "I saw a new heaven and a new earth, for the first heaven and the first earth had passed away." Rev. xxi. 1. In these passages, by a new heaven is not meant a visible heaven, but the very heaven where the human race is assembled; for a heaven was formed from all the human race, who had lived since the commencement of the Christian church; but they who were in it were not angels, but spirits of various religions; this heaven is understood by the first heaven which was to perish; but how this was, shall be specially declared in what follows; here is related only so much as serves to show what is meant by the first heaven which was to perish. Every one even, who thinks from a somewhat enlightened reason, may perceive, that it is not the starry heaven, the so immense firmament of creation, which is here meant, but that it is heaven in a spiritual sense, where angels and spirits are.

3. That a new earth *(or land)* means a new church on earth, has hitherto been unknown, for every one by land in the Word has understood the land, when yet by land is meant the church; in a natural sense, land is the land, but in a spiritual sense it is the church, because they who are in the spiritual sense, that is, who are spiritual, as the angels are, when land is named in the Word, do not understand the land itself, but the nation which is there, and its Divine worship; hence it is that by land is signified the church;

that it is so, may be seen in the ARCANA CŒLESTIA, as quoted below.[a]

I will here adduce one or two passages from the Word, by which in some measure it may be comprehended, that the land signifies the church. "The cataracts from on high were opened, and the foundations of the land were shaken; in breaking, the land is broken; in agitating, the land is agitated; in reeling, the land reels like a drunkard; it moves to and fro like a cottage; and heavy upon it is the transgression thereof." Isai. xxiv. 18, 19, 20. "I will cause a man to be more rare than pure gold; therefore I will remove the heaven, and the land shall be removed out of her place, in the day of the fierce anger of Jehovah." Isai. xiii. 12, 13. "The land was agitated before him, the heavens have trembled, the sun and the moon are become black, and the stars have withdrawn their splendor." Joel ii. 10. "The land was shaken and agitated, and the foundations of the mountains trembled and were shaken." Psalm xviii. 7, 8; and in many other places.

4. Creating, moreover, in the spiritual sense of the Word, signifies to form, to establish, and to regenerate; so that creating a new heaven and a new earth signifies to establish a New Church in heaven and on earth; as may appear from the following passages: "The people who shall be created shall praise Jah." Psalm cii. 18. "Thou sendest forth the

[a] From the ARCANA CŒLESTIA. That by land in the Word is signified the kingdom of the Lord and the church, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Chiefly for this reason, because by land is understood the land of Canaan, and the church was there from the most ancient times; hence also it is, that heaven is called the heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327 And because in a spiritual sense by land is understood the nation which is there, and its worship, n. 1262. That hence the land signifies various things pertaining to the church, n. 620, 636, 1067, 2571, 3368, 3379, 3404, 8732. That the people of the land are they who belong to the spiritual church, n. 2928. That an earthquake is a change of the state of the church, n. 3355. That a new heaven and a new earth signify a church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

That the most ancient church, which was before the flood, and the ancient church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That thence all the places there became representative of such things as are in the Lord's kingdom and in the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, since among his posterity from Jacob, a representative church was to be instituted, and a Word written, whose ultimate sense should consist of the representatives and significatives which were there, n. 3686, 4447, 5136, 6516. Hence it is that by land and by the land of Canaan is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

spirit, they are created; and thou renewest the faces of the land." Psalm civ. 30. "Thus said Jehovah, thy creator O Jacob, thy former O Israel, for I have redeemed thee, and I have called thee by thy name, thou art mine: every one called by my name, and for my glory I have created, I have formed him, yea I have made him," Isaiah xliii. 1, 7; and in other places: hence it is, that the new creation of man is his reformation, since he is made anew, that is, from natural he is made spiritual; and hence it is that a new creature is a reformed man.[b]

5. Concerning the spiritual sense of the Word, the small work on the WHITE HORSE, mentioned in the Apocalypse, may be consulted.

THAT THE PROCREATIONS OF THE HUMAN RACE ON THE EARTH WILL NEVER CEASE.

6. THEY who have adopted as their belief concerning the last judgment, that all things in the heavens and on the earth are then to perish, and that a new heaven and a new earth will become extant in their place, believe, because it follows of consequence, that the generations and procreations of the human race are thenceforth to cease; for they think that all things will be then accomplished, and that man's future state will be quite different from his former one: but since the day of the last judgment does not mean the destruction of the world, as was shewn in the preceding article, it also follows that the human race will continue, and that procreations will never cease.

7. That the procreations of the human race will continue to eternity, is plain from many considerations, of which some are adduced in the work on HEAVEN, and of which the following are the principal:—

I. That the human race is the basis on which heaven is founded.

II. That the human race is the seminary of heaven.

III. That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity.

IV. That they are but few respectively, of whom heaven at present is formed.

[b] That to create is to create anew, or to reform and regenerate, n. 16, 88, 10373, 10634. That to create a new heaven and a new earth, is to institute a new church, n. 10373. That by the creation of heaven and earth in the beginning of Genesis, in the internal sense, is described the institution of the celestial, which was the most ancient church, n. 8891, 9942, 10545.

V. That the perfection of heaven increases according to plurality.

VI. And that every Divine work has respect to Infinity and Eternity.

9. *That the human race is the basis on which heaven is founded*, is because man was created, in the ultimate, and that which is created in the ultimate is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were collated all things of Divine order from first to last; into his inmost were collated those things of that order which are primary; and into his ultimates those which are ultimate; so that man was made Divine order in form: hence it is that all things in man and with man, are both from heaven and from the world, those of his mind from heaven, and those of his body from the world; for the things of heaven inflow into his thoughts and affections, and dispose them according to reception by his spirit, and the things of the world inflow into his sensations and pleasures, and dispose them according to reception in his body, but still in accommodation to their agreement with the thoughts and affections of his spirit. That it is so, may be seen in several articles in the work on HEAVEN and HELL, especially in the following: That the universal heaven, in one complex, has reference to one man. n. 59 to 67. That every society in heaven has the like. n. 68 to 72. That hence every angel is in a perfect human form. n. 73 to 77. And that this is from the Divine Human of the Lord. n. 78 to 86. And moreover under the article of the correspondence of all things of heaven with all of man. n. 87 to 112. Of the correspondence of heaven with all things on earth. n. 103 to 115. And of the form of heaven. n. 200 to 212. From the above order of creation it may appear, that such is the binding chain of connection from first to last, that all things together make one, in which the prior cannot be separated from the posterior (just as a cause cannot be separated from its effect:) and that thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual: nor the angelic heaven from the human race, nor the human race from the angelic heaven; wherefore it is provided by the Lord, that each shall afford a mutual assistance to the other, that is the angelic heaven to the human race, and the human race to the angelic heaven. Hence

it is, that the angelic mansions are indeed in heaven, and to appearance separate from the mansion of men, and yet are with man in his affections of good and truth; their presentation to sight, as separate, is but an appearance; as may be seen in an article in the work on HEAVEN and HELL, where space in heaven is treated of. n. 191 to 199. That the mansions of angels are with men in their affections of good and truth, is understood by these words of the Lord, "He who loveth me, keepeth my words, and my Father will love him, and we will come unto him, and make our mansion with him." John xiv. 23; by the Father and the Lord in the above passage is also signified heaven, for where the Lord is, there is heaven, since the Divine Proceeding from the Lord makes heaven, as may be seen in the work on HEAVEN and HELL, n. 7 to 12; and n. 116 to 125. And likewise by these words of the Lord, "The Comforter the Spirit of truth abideth with you, and is in you." John xiv. 17; the Comforter is Divine Truth proceeding from the Lord, for which reason he is also called the Spirit of Truth, and Divine Truth makes heaven, and also angels, because they are recipient of it; that the Divine Proceeding from the Lord is Divine Truth, and that the angelic heaven is from It, may be seen in the work on HEAVEN and HELL, n. 126 to 140. The like is also understood by these words of the Lord, "The kingdom of God is within you." Luke xvii. 21; the kingdom of God is Divine Good and Truth, in which the angels are. That angels and spirits are with man, and in his affections, has been given me to see a thousand times, from their presence and abode with me; but angels and spirits do not know the men with whom they are, neither do men know the angels and spirits they cohabit with, for the Lord alone knows and disposes this. In a word, there is an extension into heaven of all the affections of good and truth, and communication and conjunction with those who are in the like affections there; and there is an extension into hell of all the affections of evil and the false, and a communication and conjunction with those who are in the like affections there. The extension of the affections into the spiritual world, is almost like that of sight into the natural world; communications in both are nearly similar; yet with this difference, that in the natural world there are objects, but in the spiritual world angelic societies. Hence it appears, that the connection of the angelic heaven with the human race is such, that the one subsists from the other, and that the angelic heaven without mankind would be like a house without a foundation, for heaven closes into mankind

and rests upon them. The case in this is the same as with each particular man; his spiritual things, which pertain to his thought and will, inflow into his natural things, which pertain to his sensations and actions, and in these they terminate and subsist; if man were not in possession of them, that is, if he were without these boundings and ultimates, his spiritual things, which pertain to the thoughts and affections of his spirit would dissolve away, like things unbounded, or like those which have no foundation: and it happens, moreover, when a man passes from the natural into the spiritual world, which takes place when he dies, that then, since he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is mankind. He who knows not the mysteries of heaven, may believe, that angels subsist without men, and men without angels; but I can asseverate from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists apart from man, and no man apart from spirits and angels, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that mankind and the angelic heaven make one, and subsist mutually from, and interchangeably with each other, and thus that the one cannot be removed from the other.

10. *That mankind is the Seminary of heaven*, will appear from a subsequent article, in which it will be shewn, that heaven and hell are from mankind, and that therefore mankind is the seminary of heaven. It will be further shewn in what is to follow, that as heaven has been formed of the human race, from the first creation until now, so it will be formed and enlarged from the same source hereafter. It is indeed possible that the human race on one earth may perish, which comes to pass when they separate themselves entirely from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts; and when man is such, no society can be formed, and held bound by laws, since without the influx of heaven, and thus without the divine government, men would become insane, and rush unchecked into every wickedness, the one against the other. But although mankind, by separation from the Divine, were to perish on one earth, which however is provided against by the Lord, yet still they would continue on other earths; for that there are earths in the universe to some hundreds of thousands, may be seen in the little work, "*Of the Earths in our Solar System called Planets, and of the Earths in the Starry Heaven.*" It was declared to me from heaven, that the human race on this earth would have

perished, so that not one man would have existed on it at this day, if the Lord had not come into the world, and on this earth assumed the Human, and made it Divine; and also, unless the Lord had given to this earth such a Word as might serve for a basis to the angelic heaven, and for its conjunction *with mankind;* that the conjunction of heaven with man is by the Word, may be seen in the work on HEAVEN and HELL, n. 303 to 310. But that such is the case can be comprehended only by those who think spiritually, that is, by those who through the acknowledgment of the Lord's Divinity are conjoined with heaven, for they alone are able to think spiritually.

11. *That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity,* appears from what has been said in the work on HEAVEN and HELL, On the immensity of heaven, n. 415 to 420: and *That they are but few respectively of whom heaven is at present formed,* in the little work on the EARTHS IN THE UNIVERSE, n. 126.

That the perfection of heaven increases according to plurality, results from its form, according to which its associations are disposed in order, and its communications flow, for it is of all *forms* the most perfect; and in proportion to the increase of numbers in that most perfect form, there is given a direction and consent of more and more to unity, and therefore a closer and a more unanimous conjunction; the consent and the conjunction derived from it increase by plurality, for every thing is there inserted as a mediate relation between two or more, and what is inserted confirms and conjoins. The form of heaven is like the form of the human mind, the perfection of which increases according to the increase of truth and good, from whence are its intelligence and wisdom. The form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, because the mind is the least image of that form; hence it is, that on all sides there is a communication of the thoughts and affections of good and truth in such men, and in angels, with surrounding societies of heaven; and an extension according to the increase of wisdom, and thus according to the plurality of the knowledges of truth implanted in the intellect and according to the abundance of the affections of good implanted in the will; and therefore in the mind, for the mind consists of the intellect and the will. The human and angelic mind is such, that it may be enlarged to eternity, and as it is enlarged, so it is perfected; and this is especially the case, when man is led by the Lord, for he is then introduced into genuine truths, which are

implanted in his intellect, and into genuine goods, which are implanted in his will; for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in the least form. From this comparison, which is a true parallel, it is evident, that the plurality of the angels perfects heaven. Moreover, every form consists of various parts; a form which does not consist of the various, is not a form, for it has no quality, and no changes of state; the quality of every form results from the arrangement of various things within it, from their mutual respectiveness, and from their consent to unity, by virtue of which every form is considered as one thing; such a form, in proportion to the multitude of the various things arranged within it, is the more perfect, for every one of them, as before observed, confirms, corroborates, conjoins, and so produces perfection. But this is still more plain from what has been shewn in the work on HEAVEN and HELL, especially where it treats on the following subject, That every society of heaven is a heaven in a lesser form, and every angel a heaven in the least form. n. 51 to 58; and also in the article, Of the form of heaven, according to which associations and communications have place there, n. 200 to 212; and On the wisdom of the angels of heaven. n. 265 to 275.

13. *That every Divine work has respect to Infinity and Eternity*, is evident from many things which exist both in heaven and in the world: in neither of them is there ever given any one thing exactly similar to, or the same as, any other: no two faces are either alike or identical, nor will be to eternity; in like manner the animus of one is never altogether like that of another; wherefore there are as many faces and as many animi, as there are men and angels; there is never given in any one man [in whom yet there are innumerable parts which constitute his body, and innumerable affections which constitute his animus,] any one thing quite alike to, or identical with any one thing in another man; hence it is that every one leads a life distinct from the life of another. The same order exists in the whole and in every part of nature: that such infinite variety is in each, and in all, is because they all originate from the Divine, Who is Infinite; hence there is a certain image of Infinity every where, to the end, that the Divine may regard all things as his own work, and at the same time that all things, as his work may have respect to the Divine. A familiar instance may serve to illustrate the manner in which every thing in nature has respect to Infinity and Eternity; any seed, be it the produce of a tree, or of corn, or of a flower,

is so created, that it may be multiplied to Infinity, and endure to Eternity; for from one seed are produced many, five, ten, twenty, to a hundred, and from each of these again as many more; such fructification from one seed continuing but for a century, would cover the surface not only of one, but of myriads of earths; the same seeds are so created, that their durations may be eternal; hence it is evident, that the idea of Infinity and Eternity is contained in them; and the like is true in all other cases. The angelic heaven is the end for which all things in the universe were created, for it is the end on account of which mankind exists, and mankind is the end regarded in the creation of the visible heaven, and the earths included in it; wherefore that Divine work, namely, the angelic heaven, primarily has respect to Infinity and Eternity, and therefore to its multiplication without end, for the Divine Himself dwells within it. Hence also it is clear, that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its respectiveness to Infinity would perish.

THAT HEAVEN AND HELL ARE FROM MANKIND.

14. It is altogether unknown in the christian world, that heaven and hell are from mankind; for it is believed that angels were created at the beginning, and that heaven was formed of them; and, that the devil or satan was an angel of light, who becoming rebellious, was cast down with his crew, and that this was the origin of hell. The angels are greatly astonished at such a faith in the christian world, and still more, that nothing at all is there known of heaven, when yet it is a primary subject of doctrine in the church; and since such ignorance prevails, they are rejoiced in heart that it has now pleased the Lord to reveal to men many things concerning heaven, and also concerning hell, and by this means, as far as possible, to dissipate the darkness which daily increases, because the church has come to its end: wherefore they wish me to declare from them, that there is no one in the universal heaven, who was created an angel from the first, nor any devil in hell who was created an angel of light, and *then* cast down, but that all both in heaven and in hell are from the human race; in heaven those who had lived in the world in heavenly love and faith, and in hell those who had lived in hellish love and faith; and that it is hell in the whole complex, which is called the devil

and satan; that the hell behind, which is the abode of evil genii, is the Devil, and the hell in front, which is the abode of evil spirits, is Satan.[c] What the one hell is, and what the other, may be seen in the work on HEAVEN and HELL, towards the end. The angels said, that the christian world have conceived such a belief about those in heaven and hell, from certain passages in the Word no otherwise understood than according to the sense of the letter, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, if the genuine doctrine of the church does not shine before it, divides the mind into various opinions; whence come ignorance, heresies, and errors.[d]

15. Another cause of such a belief in the man of the church is, that he believes that no one can go to heaven or to hell before the time of the last judgment, of which he has conceived this opinion that the visible world is then to perish, and to become extant anew, and that then the soul will return into its body, and that their conjunction will again enable man to live as man. This belief involves another about the angels, that they were created from the beginning; for it is impossible to believe that heaven and hell are from mankind, when it is believed that no man goes to either till the end of the world. But in order that man may be convinced that it is not so, it has been granted me to have fellowship with angels, and also to speak with those who are in hell, and this now for many years, sometimes continuously from morning till evening, and thus to be instructed concerning heaven and hell; to the end that the man of the church may no longer remain in his erroneous belief, about a resurrection at the day of judgment, about a state of the soul in the interval, as well as about angels, and about a devil; which belief, since it is a belief of the false, induces darkness; and with those who think of such things

[c] That the hells, or the infernals, taken collectively, are called the devil and satan, n. 694. That they who have been devils in the world, become devils after death. n. 968.

[d] That the doctrine of the church must be from the Word. n. 3464, 5402, 6832, 10763, 10765. That the Word cannot be understood without doctrine. n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word. n. 10401. That genuine doctrine must come from those who are in illustration from the Lord. n. 2510, 2516, 2519, 9424, 10105. That they who dwell in the literal sense of the Word without doctrine, can arrive at no understanding of divine truths. n. 9409, 9410, 10582. And that they are led into many errors. n. 40431. The difference between those who teach and learn from the doctrine of the church derived from the Word, and those (who teach and learn) only from the literal sense of the Word. n. 9025

from self-intelligence, brings on doubt, and at length denial; for they say in heart, how can so vast a heaven, and so many stars, with sun and moon be destroyed and dissipated? and how can the stars fall from heaven upon the earth, which yet are larger than the earth? or how can bodies, eaten up by worms, consumed by putrefaction, and scattered to all the winds, be re-collected for their souls? in the mean time, where is the soul, and what is it without the senses, which it had in the body? with such like sayings on matters, which being incomprehensible, fall not within belief, and destroy in many the faith in man's eternal life, in a heaven and a hell, and with them, in all the remaining tenets of the faith of the church. That they have wrought this destruction is evident from those who say, Who ever came from heaven to tell us that it does exist? What is hell? Is it any thing at all? What is the meaning of man's being tormented with eternal fire? What is this day of judgment? Has it not been expected for ages in vain? Questions such as these imply complete denial. Lest, therefore, they who think thus (as do many who, from their knowledge in worldly matters, are reputed skilful and learned,) should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other subjects dependent upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted me to speak with all those of the dead whom I ever knew in the life of the body, with some for days, with some for months, and with some for a year, and also with so many others, that I should come short if I reckoned them at an hundred thousand, of whom many were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and told them that solemn preparations were then making for their funerals; to which they said, that it was well to reject that which had served them for a body and its functions in the world: and they desired me to declare that they are not dead, but alive and equally men as before, and that they had only passed out of one world into another, and did not know that they had lost any thing, since they are in a body and possessed of senses as before, and in intellect and will as before, and have like thoughts and like affections, like sensations, pleasures, and desires, as when they were living in the world. Most of those who were newly deceased, when they saw that they were living men as before, and in a similar state, (for after death the state of every one's life is at first similar to what it was in the world, but is successively

changed with each either into heaven or into hell,) were affected with new joy at being alive, and said that they had believed nothing of this; but greatly wondered that they could have been so ignorant and so blind, concerning the state of their own lives after death; and more especially, that the men of the church should be so, when yet they of all men in the world, have the greatest opportunities of light afforded them.[e] Then for the first time they saw the cause of this blindness and ignorance, which is, that external things, such as relate to the world and the body had occupied and filled their minds to such an extent, that they could not be elevated into the light of heaven, and behold the things of the church, which are beyond its doctrinals; for mere darkness inflows from corporeal and worldly things (if they are so much loved as they are at the present day,) whenever man wishes to think of the things of heaven, beyond the dictate of the doctrine of faith which belongs to his church.

16. Very many of the learned from the christian world, are bewildered when they find themselves after death in a body, in garments, and in houses as they were in the world; and when they recall to memory, what they had thought of the life after death, of the soul, of spirits, of heaven and of hell, they are affected with shame, declare that they have thought like fools, and that the simple in faith are much wiser than they are. The learned were explored, who had confirmed themselves in such errors, and who had attributed all things to nature, and it was found, that the interiors of their minds were closed, and the exteriors opened, so that they had not looked to heaven, but to the world, and hence also to hell; for in so far as the interiors of the mind are opened, so far man looks to heaven, but in so far as the interiors are closed, and the exteriors opened, in so far he

[e] That at this day few in christendom believe, that man rises again immediately after death, Pref. to chap. xvi. of Gen. n. 4622, 10758. But at the time of the last judgment when the visible world is to perish. n. 10594. The cause of such belief. n. 10594, 10758. That nevertheless man does rise again immediately after death, and that then he is a man in the general and in every particular. n. 4527, 5006, 7078, 8939, 8991, 10594, 10758. That the soul, which lives after death, is man's spirit, which is the real man in the man, and which also in the other life is in a perfect human form. n 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. The same from experience. n. 4527, 5006, 8939. And from the Word. n. 10597. What is understood by the dead being seen in the holy city, Matt. xxvii. 53. is explained. n. 9229. How man is raised from the dead; by experience. n. 168 to 189. Of his state after resuscitation. n. 317, 318, 319, 2119, 5070, 10596. False opinions about the soul and the resurrection. n. 444, 445, 4527, 4622, 4658.

looks to hell; for the interiors of man are formed for the reception of the all of heaven, and his exteriors for the reception of the all of the world, and they who receive the world, and not at the same time heaven, receive hell.[f]

17. That the spirit of man, after its release from the body, is a man, and in a human form, has been attested to me by the daily experience of many years; for I have seen, heard, and conversed with spirits a thousand times; and even on this very subject; that men in the world do not believe them to be men, and that they who do believe it, are accounted simpletons by the learned. The spirits were grieved in heart, that such ignorance should still prevail in the world, and most of all in the church; but this, they said, proceeded principally from the learned, whose thoughts of the soul have been sensual-corporeal; wherefore they have conceived no other idea of it, than such as they have of mere thought; which, when it is regarded without any subject in which *it may be*, and from which *it may proceed*, [in quo et ex quo] is like some volatile form of pure ether, which is necessarily dispersed when the body dies; but since the church derives a belief in the immortality of the soul from the Word, they were obliged to ascribe to it some vitality, such as they assign to thought, though not the sensitivity which man enjoys, till it is again united to its body. On this opinion is founded the doctrine of a resurrection at the time of the last judgment, and a belief in a conjunction (of the soul and the body then); for when this hypothesis about the soul, is coupled with the church belief in man's eternal life, no other conclusion can be come to: hence it is, that when any one thinks of the soul, from the doctrine and hypothesis together, he quite fails to perceive that it is a spirit, and that this spirit is in a human form. Add to this, that scarcely any one at this day knows what the spiritual is, and still less that they who are spiritual, as all spirits and angels are, have any thing of the human form. Hence it is, that almost all who come from the world are in the greatest amazement that they are alive, and equally men as before, with no difference whatever; but when they cease to be amazed at themselves, they then wonder that the church should know nothing of this state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men; and because they have also wondered,

[f] That in man the spiritual and the natural worlds are conjoined, n. 6057. That man's internal is formed in the image of heaven, but his external in the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706. 10156, 10472.

why this was not disclosed to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when the Lord pleases, but that still they who had confirmed themselves in falses against it, would not believe, even though themselves were to see it; and moreover, that it is perilous to manifest any thing from heaven to those who are in worldly and corporeal *loves*, for in this case they would first believe and afterwards deny, and thus profane an essential truth; for to believe and afterwards to deny, is to profane; and they who profane, are thrust down into the lowest and most grievous of all the hells. It is this peril which is understood by these words of the Lord, "He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and convert themselves, and I should heal them," John xii. 40; and that they who are in worldly and corporeal loves, still would not believe, *is understood* by these words, "Abraham said to the rich man in hell, They have Moses and the prophets, let them hear them; but he said, Nay, father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, If they hear not Moses and the prophets, neither will they believe even if one rose from the dead." Luke xvi. 29, 30, 31.

18. That heaven is from mankind, is evident from this, that angelic and human minds are similar; both enjoying the faculty of understanding, of perceiving, and of willing; both being formed for receiving heaven; for the human mind possesses wisdom as well as the angelic; but it is not so wise in the world, because it is in a terrestrial body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with an angel, then flows down into natural ideas correspondent with spiritual, and is thus perceived in them; but it is otherwise when the mind of man is freed from its connection with the body; then it no longer thinks naturally but spiritually; and when spiritually, it has thoughts incomprehensible and ineffable to the natural man, as an angel has. Hence it is evident, that man's internal, which is called his spirit, in its own essence is an angel.[g] That an angel is in a perfect human form,

[g] That there are as many degrees of life in man, as there are heavens, and that they are opened after death according to his life, n. 3747, 9594. That heaven is in man, n. 3884. That the men, who are living a life of love and charity, have angelic wisdom in them, but that it is then latent, and that they come into it after death, n. 2494. That in the Word, the man who receives the good of love and of faith from the Lord, is called an angel, n. 10528.

may be seen in the work on HEAVEN and HELL, n. 73 to 77: but when man's internal is not opened above, but only below, then still, after its removal from the body, it is in a human form, but a direful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

19. That heaven and hell are from mankind, the church moreover might have known from the Word, and made *part* of its own doctrine, had it been admissive of illustration from heaven, and attended to the Lord's words to the thief, that "to day he should be with Him in paradise," Luke xxiii. 43; or to those which the Lord spake concerning Dives and Lazarus, that "the one went to hell, and thence spoke with Abraham, and that the other went to heaven," Luke xvi. 19 to 31; or to what the Lord told the Sadducees respecting the resurrection, that "God is not the God of the dead, but of the living," Matt. xxii. 32: and furthermore *the church might have known it* from the common faith of all who live well, especially from their faith in the hour of death, when they are no longer in worldly and corporeal *states*, in that they believe they shall go to heaven, as soon as the life of their body ceases; this faith prevails with all, so long as they do not think, from the doctrine of the church, of a resurrection at the time of the last judgment. Inquire into the subject and you will be confirmed that it is so.

20. He who has been instructed on Divine order, may moreover understand, that man was created to become an angel, because in him is the ultimate of order, [see n. 9] in which *ultimate*, whatever belongs to celestial and angelic wisdom may be formed, renewed, and multiplied: Divine order never subsists in the mediate, so as to form any thing there without an ultimate, for it is not in its own fulness and perfection *there*; but it proceeds to an ultimate: and when it is in its own ultimate, it then forms, and also by mediates there collated, renews and produces itself farther, which is brought about by procreations: wherefore the seminary of heaven is in the *ultimate*. This also is the meaning of the things related of man, and of his creation in the first chapter of Genesis, v. 26, 27, 28. "God said, We will make man into our image, according to our likeness; and God created man into the image of Himself, into the image of God He created him; male and female He created them; and God blessed them, and God said unto them, be ye fruitful and multiply;" to create into the image of God, and into the likeness of God, is to confer upon man all things of Divine order from first to last, and thus to make him an angel, as regards the interiors of his mind.

21. That the Lord rose again not only as to the Spirit, but also as to the Body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine: for the Soul, which He had from the Father, of Itself was the Essential Divine, and the body was made a similitude of the Soul, that is of the Father, and therefore also Divine: hence it is that He Himself [unlike any other man], rose again as regarded both[h]; which He also disclosed to His disciples, who believed they saw a spirit when *they beheld* Him; for He said, "behold my hands and my feet, that it is I Myself: handle Me and see, for a spirit has not flesh and bones, as ye see me have," Luke xxiv. 36, 37, 38; by which *words* He pointed out that He was not only a Man as to the Spirit, but also as to the Body.

22. Moreover that heaven and hell are from mankind, has been shewn in many articles in the work on HEAVEN and HELL; as for instance in these following, Of the nations and people in heaven who are not within the Church, n. 318 to 328. Of infants in heaven, n. 329 to 345. Of the wise and the simple in heaven, n. 346 to 356. Of the rich and the poor in heaven, n. 357 to 365. That every man is a spirit, as regards his own interiors, n. 432 to 444. That man after death is in a perfect human form, n. 453 to 460. That man after death is in possession of all the sense, memory, thought, and affection, which he had in the world, and leaves nothing but his terrestrial body, n. 461 to 469. Of the first state of man after death, n. 491 to 498. Of the second state of man after death, n. 499 to 511. Of his third state, 512 to 517. See moreover what is said of the hells, n. 436 to 588. From all these articles it may be seen to result, that heaven does not consist of any angels created in the beginning, nor hell of any devil and his crew, but solely of those who have been born men.

THAT ALL WHO HAVE EVER BEEN BORN MEN FROM THE BEGINNING OF CREATION, AND ARE DECEASED, ARE EITHER IN HEAVEN OR IN HELL.

23. I. This is a consequence of what was declared and shewn in the preceding article, namely, that heaven and hell are from mankind.

II. And of this, that every man after the life in the world, lives to eternity.

[h] That man rises again as to the spirit only, n. 10593, 10594. That the Lord alone rose as to the body also, n. 1729, 2083, 5078, 10825.

III. That thus all who have ever been born men from the creation of the world, and are deceased, are either in heaven or in hell.

IV. That since all who are to be born hereafter, must also go into the spiritual world, that world is so vast, and such a world, that the natural world, the abode of men on earth, cannot be compared with it.

But in order that all these things may be the more distinctly perceived, and the more evident, I wish to expound and describe them one by one.

24. *That it is a consequence of what was declared and shewn in the preceding article, [namely, that heaven and hell are from mankind]*, that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, is clear without explication. It has been the common belief hitherto, that men are not to go to heaven or to hell before the day of the last judgment, when souls are to return into their own bodies, and thus to realize such *conditions*, as are believed to be the properties of the body: the simple have been led into this belief by men professing wisdom, who have made the interior state of man the subject of their inquiry. These men, having never entertained any thought of the spiritual world, but only of the natural world, nor therefore of the spiritual man, knew not that the spiritual man which is in every natural man, is in the human form, as well as the natural man; and hence it never entered their minds that the natural man draws his own human form from his spiritual man; although they might have seen that the spiritual man acts at will upon the whole, and upon every part of the natural man, and that the natural man of himself does absolutely nothing. It is the spiritual man who thinks and wills, for this the natural man of himself cannot do, and thought and will are the all in all of the natural man, for he is put in action as the spiritual man wills, and speaks as *the spiritual* thinks, and that so entirely, that action is nothing without will, and speech is nothing without thought, for on the removal of thought and will, speech and action cease in a moment. From this it is evident that the spiritual man is indeed a man, and that he is in the whole, and in every part of the natural man, and that therefore their effigies are alike, for the part or particle of the natural man, in which the spiritual does not act, has no life in it. But the spiritual man cannot appear to the eyes of the natural man, for, although it is according to order, that the spiritual should see the natural, it is contrary to order, that the natural should see the spiritual; since there is given an influx, and therefore also a

sight of the spiritual into the natural, (for sight too is influx), but not the reverse. It is the spiritual man who is called the spirit of man, and who appears in the spiritual world in a perfect human form, and lives after death. Because they who are intelligent have *hitherto* known nothing of the spiritual world, and therefore nothing of the spirit of man, [as was said above], they have conceived a notion, that man cannot live as man after death, before his soul returns into the body, and again puts on the senses: hence have arisen their so trifling ideas about man's resurrection, to wit, that corpses, though eaten up by worms and fish, or quite gone to dust, are to be re-collected by Divine Omnipotence, and re-united to souls; and that this is not to happen till the end of the world, when the visible universe is to perish; with many more such notions, which are every one of them inconceivable, and at the first glance of the mind, strike it as impossibilities, and contrary to Divine Order, tending thus to weaken the faith of many; for those who think wisely, cannot believe what they do not in some measure comprehend; no belief in impossibilities can exist, that is, no belief in such things as man thinks to be impossible: hence also those, who disbelieve the life after death, derive an argument in support of their denial. But that man rises again immediately after death, and that then he is in a perfect human form, may be seen in the work on HEAVEN and HELL, in many of its articles. These things have been said, that it may be still more confirmed that heaven and hell are from mankind, from which it follows, that all who were ever born men from the beginning of creation, and are deceased, are either in heaven or in hell.

25. *That every man after the life in the world lives to eternity*, results from this, that man is then spiritual, and no longer natural, and that the spiritual man, separated from the natural, maintains his quality to eternity, for man's state cannot be changed after death. Moreover, the spiritual of every man is in conjunction with the Divine, since it has the power of thinking of the Divine, and also of loving the Divine, and of being affected with all things which are from the Divine, [such as those which the church teaches], and therefore of being conjoined to the Divine by thought and will, which are the two faculties of the spiritual man, and constitute his life; and that which can thus be conjoined to the Divine, can never die, for the Divine is with it, and conjoins it to Himself. Furthermore, as regards his spirit, man is created to the form of heaven, and the form of heaven is from the Divine Himself, as may be seen in the work on HEAVEN and

HELL, where it has been shewn, That the Divine of the Lord makes and forms heaven, n. 7 to 12, and n. 78 to 36. That man is created to be a heaven in the least effigy, n. 57. That heaven, in the whole complex, has reference to one man, n. 59 to 66. That hence an angel is in a perfect human form, n. 73 to 77; an angel is a man regarded as to his spiritual. On this subject moreover, I have often conversed with the angels, who wondered vastly, that of those who are called intelligent in the christian world, and who even have credit given them for intelligence by others, there are very many who utterly reject the believe of their own immortality, believing that the soul of a man is dissipated at death, just as the soul of a beast is; not perceiving the distinction between the life of a man and the life of a beast; that man has the power of thinking above himself, of God, of heaven, of love, of faith, of good, spiritual and moral, of truths, and the like, and that thus he may be elevated to the. Divine Himself, and be conjoined by all those things to Him; but that beasts cannot be elevated above their own natural, to think of such things, and of consequence that their spiritual, at death, cannot be separated from their natural,[1] so as to live by itself, as man's spiritual can: whence also it is, that the life of a beast ceases, on the dissipation of its natural life. The reason why many of the so-called intelligent in the christian world, have no faith in the immortality of their own lives, the angels declared to be this, that in heart they deny the Divine, and acknowledge nature instead of the Divine, and they who think from such principles, are not able to think of any eternity by conjunction with the Divine, nor consequently, of the state of man as dissimilar to that of beasts, for in rejecting the Divine from thought, they also reject eternity. The angels declared moreover, that with every man there is an inmost or supreme degree of life, or an inmost or supreme somewhat (quaddam) into which the Divine of the Lord primarily or proximately inflows, and from which He disposes all the remaining interiors belonging to the spiritual and natural man, which are successive in both according to gradations of order: this inmost or supreme they called the Lord's entrance into man, and His

[1] That there is also an influx from the spiritual world into the lives of beasts, but that it is common, and not special as with man, n. 1633, 3646. That the distinction between men and beasts is this, that men may be elevated above themselves to the Lord, may think of the Divine, may love Him, and may thus be conjoined to the Lord, whence they have eternal life; but it is otherwise with beasts, which cannot be elevated to such things, n. 4525, 6323, 9231.

veriest dwelling place with him; and they said, that by this inmost or supreme, man is man, and is distinguished from brute animals which have it not; and that hence it is, that men, as regards the interiors which belong to their minds and their animi, unlike animals, may be elevated by the Lord to Himself, may have faith in Him, may be affected by love to Him, may receive intelligence and wisdom, and speak from reason. When I asked them concerning those who deny the Divine, and the Divine truths, by which the conjunction of the life of man with the Divine Himself is *effected*, and who live to eternity, notwithstanding their denial, they replied, that these also have the faculty of thinking and of willing, and therefore of believing and loving the things which are from the Divine, as well as those who acknowledge the Divine, and that by virtue of this faculty, they too live to eternity; and they added, that this faculty is from that inmost or supreme which is in every man, [of which mention was made above]: (that it is possessed even by those who are in hell, and that they derive from it a power of reasoning and speaking against Divine truths, has been shewn in many places): hence it is, that every man lives to eternity, be he what he may. Because every man after death lives to eternity, no angel or spirit ever thinks of death; nay they are utterly ignorant of what it is to die; wherefore, when death is mentioned in the Word, the angels understand by it either damnation, which is death in the spiritual sense, or continuation of life and resurrection.[k] These things have been said in confirmation that all the men who have ever been born, and have died, from the beginning of creation, are alive, some in heaven, and some in hell.

26. In order that I might know *that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell*, it has been granted me to speak with some who lived before the deluge; and also with some who lived after the deluge; and with certain of the Jewish nation, who are made known to us by the Word of the Old Testament; with some who lived in the Lord's time; with many who lived in the ages succeeding, even down to the

[k] That when death is mentioned in the Word, and spoken of the wicked, in heaven are understood damnation, (which is spiritual death,) and also hell, n. 5407, 6119, 9008. That they who are in goods and truths are called living, but they who are in evils and falses, dead, n. 81, 290, 7494. That by death, when spoken of the good who die, resurrection and continuation of life are understood in heaven, for at death man rises again, continues his own life, and advances in it to eternity, n. 3498, 3505, 4618, 4621, 6036, 6222.

present day; and moreover with all those of the dead, whom I had been acquainted with during their lives in the body; and likewise with infants, and with many of the Gentiles. From this experience I have been fully convinced, that there is not one, who was ever born a man, from the first creation of this earth, who is not in heaven or in hell.

27. *That since all, who are to be born hereafter, must also go into the spiritual world, that world is so vast and such a world, that the natural world, the abode of men on earth, cannot be compared with it*, is evident, from the immense multitude of men, who have passed into the spiritual world since the first creation, and who are together there; as well as from the continual increase which the spiritual world *will receive* from mankind hereafter, for from mankind it will receive accessions, and that without end, in conformity with what has been shewn above, in an article for the purpose, [n. 6 to 13] namely, that the procreations of the human race on the earth will never cease. When my eyes have been opened for me, it has sometimes been granted me to see, how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered,—such myriads are there—and that only in one place, towards one quarter; what then must the numbers be in the other quarters? For all are there collected into societies, and the societies exist in vast numbers, and each society, in its own place, forms three heavens, and three hells under them; wherefore there are some *spirits* who are on high, some who are in the middle, and some who are below them, and underneath, there are those who are in the lowest places, or in the hells; and those who are above, dwell among themselves as men dwell, in cities, in which hundreds of thousands are together: whence it is evident, that the natural world, the abode of men on earth, cannot be compared with that world, as regards the multitude of the human race; so that when man passes from the natural world into the spiritual, it is like going from a village into a mighty city. That neither can the natural world be compared with the spiritual world in kind, may appear from this, that not only have all the things which are in the natural world an existence there, but innumerable others besides, which never were seen in this world, nor can be presented to the sight, for spiritual things are there effigied by natural-seeming appearances which fully represent them, each several thing with an infinite variety; for the spiritual so far exceeds the natural in excellence, that the things are few which can be produced to the natural sense; the natural sense not receiving one, for

thousands which the spiritual mind receives; and all things which belong to the spiritual mind, are presented, even in forms to the sight *of spirits*, and this is the reason why it is impossible to describe what the spiritual world is, as regards its own magnificent and stupendous things. These moreover increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms which correspond to the state of each *spirit* as to love and faith, and thence as to wisdom and intelligence; and thus with a variety which increases continually, as the multitude increases; whence it has been said by those who were elevated into heaven, that they saw and heard things there, which no eye has ever seen, and no ear has ever heard. From these observations it may appear, that the spiritual world is such, that the natural world cannot be compared with it. Moreover, what it is, may be seen in the work on HEAVEN and HELL, where it treats, of the two kingdoms of heaven, n. 20 to 28. Of the societies of heaven, n. 41 to 50. Of representatives and appearances in heaven, n. 170 to 176. Of the wisdom of the angels of heaven, n. 265 to 275. The things there described however are very few.

THAT THE LAST JUDGMENT MUST BE WHERE ALL ARE TOGETHER, AND THEREFORE IN THE SPIRITUAL WORLD, AND NOT UPON EARTH.

28. CONCERNING the last judgment, it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and awaken from the sepulchres all who have ever lived since the beginning of creation, clothing their souls with bodies; and when they are thus summoned together, that he will judge them, those who have done well, to eternal life or heaven, those who have done ill, to eternal death or hell. The churches derive this belief from the sense of the letter of the Word, nor could it be removed, so long as men did not know that there is a spiritual sense within every thing which is related in the literal sense of the Word, and that that sense is the Essential Word, to which the sense of the letter serves for a foundation and a basis, and that without such a letter *as it has*, the Word could not have been Divine, or have served in heaven, as in the world, for the doctrine of life and faith, and for conjunction. He therefore who is acquainted with the spiritual things, to which the natural expressions of the Word correspond, has the power of knowing that by the Lord's ad-

vent in the clouds of heaven, is not to be understood that He will thus appear, but that He will appear in the Word; for the Lord is the Word, because He is the Divine Truth; the clouds of heaven in which He is to come, are the sense of the letter of the Word, and the Glory is its spiritual sense; the angels are the heaven from which He will appear, and moreover they are the Lord as to Divine Truths.[1] Hence the meaning of these words is now evident, namely, that when the end of the church is, the Lord will reveal the spiritual sense of the Word, and thus the Divine Truth, such as It is in Itself; therefore that this is the sign that the last judgment is at hand. That there is a spiritual sense within each thing and expression in the Word, and what it is, may be seen in the ARCANA CŒLESTIA, in which all the contents of Genesis and Exodus are explained according to that sense; and a collection of passages extracted from it, on the Word and its spiritual sense, may be seen in the little work, ON THE WHITE HORSE, MENTIONED IN THE APOCALYPSE.

29. That the last judgment must be in the spiritual world, and not in the natural world, or on the earth, is evident from the two preceding articles, and will be seen further in what is to follow. In the previous articles it has been shewn, that heaven and hell are from mankind, and that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or in hell, and that therefore they are all assembled *in the spiritual world* [ibi]: but in the articles which follow it comes to be shewn that the last judgment has already been accomplished.

30. And moreover, no one is judged from the natural man, or therefore during the life in the natural world, for man is then in a natural body: but every one is judged in

[1] From the ARCANA CŒLESTIA. That the Lord is the Word, because He is the Divine Truth in heaven, n. 2533, 2818, 2859, 2894, 3393, 3712. That the Lord is the Word, also because it is from Him, and treats of Him, n. 2859; And because it treats of the Lord alone, and primarily of the Glorification of His Human in its inmost sense, so that the Lord Himself is in it, n. 1873, 9357. That the coming of the Lord is His Presence in the Word, and revelation, n. 3900, 4060. That clouds in the Word signify the Word in the letter, or its literal sense, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That Glory in the Word signifies Divine Truth, such as It is in heaven, and such as It is in the spiritual sense, n. 4809, 5202, 8267, 8427, 9429, 10574. That angels in the Word signify Divine Truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. That trumpets or cornets, which the angels then have, signify Divine Truths in heaven, and revealed from heaven, n. 8815, 8823, 8915.

the spiritual man, and therefore when he comes into the spiritual world, for man is then in a spiritual body. It is the spiritual in man which is judged, but not the natural, for no blame or criminality can be imputed to it, since it does not live of itself, but is only the servant, and passive instrument of the spiritual man. [See n. 24.] Hence also it is, that judgment is effected upon men when they have put off their natural, and put on their spiritual bodies. In the spiritual body moreover, man appears such as he is with respect to love and faith, for every one in the spiritual world is the effigy of his own love, not only as regards the face and the body, but even as regards the speech and the actions. [See the work on HEAVEN and HELL, n. 481.] Hence it is, that the true qualities of all are known, and their instantaneous separation effected, whenever the Lord pleases. From what has been said it is plain, that judgment is effected in the spiritual world, but not in the natural world, or on the earth.

31. That the natural life in man has no efficiency, but his spiritual life in the natural, since what is natural, of itself is void of life; and that the life which appears in it, is from the life of the spiritual man, and that therefore it is the spiritual man who is judged; and moreover that being judged according to deeds, means that man's spiritual is judged, may be seen in the work on HEAVEN and HELL, in the article headed, That man after death is such as his life in the world has been, n. 470 to 484.

32. I am here desirous of adducing a certain heavenly arcanum, which is indeed mentioned in the work on HEAVEN and HELL, but has never yet been described. Every one after death is bound to some society, even when first he comes into the spiritual world, [see that work, n. 427 to 497,] but a spirit in his first state is ignorant of it, for he is then in externals and not yet in internals. When he is in this state, he goes hither and thither, wherever the desires of his animus impel him, but still actually, he is where his love is, that is, in a society composed of those who are in a love like his own. When a spirit is in such a state he then appears in many other places, in all of them also present as it were with the body, but this is only an appearance; wherefore as soon as he is led (perducitur) by the Lord into his own ruling love, he vanishes instantly from the eyes of others, and is among his own, in the society to which he was bound. This peculiarity exists in the spiritual world, and is a wonder to those who are ignorant of its cause. Hence it is then, that as soon as ever spirits are congregated together, and separated, they are also judged, and every one

is presently in his own place, the good in heaven, and in a society there among their own, and the wicked in hell, and in a society there among their own. From these things it is moreover evident, that the last judgment can exist nowhere but in the spiritual world, both because every one there is in the likeness of his own life, and because he is with those who are in similar life, and is thus in society with his own. But in the natural world it is not so; the good and the evil may dwell together there, the one ignorant of what the other is, and the life's love of each producing no separation between them. Indeed it is impossible for any one in the natural body, to be either in heaven or in hell; wherefore in order that man may go to one of them, it is necessary that he put off the natural, and be judged in the spiritual body. Hence it is, as was said above, that the spiritual man is judged, and not the natural.

THAT THE LAST JUDGMENT EXISTS, WHEN THE END OF THE CHURCH IS: AND THAT THE END OF THE CHURCH IS, WHEN FAITH IS NOT, BECAUSE CHARITY IS NOT.

33. THERE are many reasons why the last judgment exists, when the end of the church is; the principal is, that then, the equilibrium between heaven and hell, and man's essential liberty along with it, begin to perish; and when man's liberty perishes, he can no longer be saved, for he cannot then be led to heaven in freedom, but is hurried into hell apart from freedom; for no man can be reformed without free-will, and all man's free-will is the result of the equilibrium between heaven and hell. That it is so, may appear from two articles in the work on HEAVEN and HELL, where it treats, Of the equilibrium between heaven and hell, n. 589 to 596: and shews, That man is in freedom by means of that equilibrium; n. 597 to 603; and further, That no man can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the church, may appear from this, that heaven and hell are from mankind, [as shewn above in its proper article,] and that when many go to hell, and few to heaven, evil on the one part, increases over good on the other; for evil increases in proportion as hell increases, and all evil is derived to man from hell, and all good from heaven. Now since evil increases over good at the end of the church, all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and

a new heaven is established, with a new church upon earth, and thus the equilibrium is restored. It is this then which is called the last judgment, of which more will be said in the following articles.

35. It is known from the Word, that the end of the church is, when faith no longer exists within it, but it is not yet known, that faith is not, if charity is not; therefore something shall now be said upon this subject. It is foreshewn by the Lord that there is no faith at the end of the church, "When the Son of Man comes shall He find faith upon the earth," Luke xviii. 8. and, moreover, that there is no charity then, "In the consummation of the age iniquity will be multiplied, the charity of many will grow cold, and this gospel will be preached in all the world, and then shall the end come." Matthew xxiv. 12, 14. The consummation of the age, is the last time of the church: the state of the church successively decreasing in regard to love and faith, is described by the Lord in this chapter, but it is described by mere correspondences, and therefore the things therein predicted by the Lord cannot be understood, without a knowledge of the correspondent spiritual sense in each expression; on which account it has been granted me by the Lord to explain in the Arcana Cœlestia the whole of that chapter and a part of the next, *both of them treating* of the consummation of the age, of His advent. of the successive vastation of the church, and of the last judgment. See the Arcana Cœlestia, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3759, 3897 to 3901, 4056 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4661 to 4664, 4807 to 4810, 4954 to 4959, 5063 to 5071.

36. Something shall now be said on this point, that there is no faith, if there is no charity. It is supposed that faith exists, so long as the doctrinals of the church are believed; or that they who believe, have faith; and yet mere believing is not faith, but willing and doing what is believed, is faith. When the doctrinals of the church are merely believed, they are not in man's life, but only in his memory, and thence in the thought of his outer man; nor do they enter into his life, before they enter into his will, and thence into his actions; then for the first time does faith exist in man's spirit; for man's spirit, the life of which is his essential life, is formed from his will, and from so much of his thought, as proceeds from his will; the memory of man, and the thought derived from it, being only the court-yard, by which introduction is effected. Whether you say the will, or the love, it is the same, since every one wills what he loves, and

loves what he wills, and the will is the receptacle of love, and the intellect, whose province it is to think, is the receptacle of faith. A man may know, think, and understand many things, but those which do not accord with his will or love, he rejects from him when he is left to himself, to meditate from his own will or love, and therefore he also rejects them after the life of the body, when he lives in the spirit; for that alone remains in man's spirit which has entered into his will or love, [as was said above]; other things after death being viewed as foreign, which he turns out of doors, and regards with aversion, because they are not properties of his love. But it is another thing when man not merely believes those doctrinals of the church which are derived from the Word, but wills them, and does them too; then faith is effected (fit); for faith is the affection of truth, from the act of willing truth, because it is truth; the act of willing truth for its own sake being the spiritual essence of a man, and divested of the natural, which consists in willing truth, not for truth's sake, but for the sake of self-glory, fame and gain. Truth regarded apart from such things is spiritual, because in its own essence, it is Divine; wherefore, to will truth because it is truth, is also to acknowledge, and to love the Divine. These two are perfectly conjoined, and moreover are regarded as one in heaven, for that the Divine which proceeds from the Lord in heaven is Divine Truth, may be seen in the work on HEAVEN and HELL, n. 128 to 132: and they are angels in the heavens, who receive it, and make it *constituent* of their lives. These things are said, in order that it may be known, that faith does not consist in bare believing, but in willing and in doing, and that therefore there is no faith if there is no charity. Charity or love is to will and to do.

37. That within the church at this day, faith is so rare, that it can scarcely be said to exist at all, was made evident, from many of the learned and many of the simple, whose spirits were explored after death, as to what their faith had been in the world, and it was found, that every one of them supposed faith to be bare believing, and persuading themselves that it was so; and that the more learned of them placed it entirely in believing, with trust or confidence, that they are saved by the Lord's passion, and His intercession, and that hardly one among them knew that there is no faith, if there is no charity or love; nay, that they did not know what charity to the neighbor is, nor the difference between thinking and willing. For the most part they turned their backs upon charity, saying that charity does nothing, but

that faith *is* alone *effective*. When it was replied to them, that charity and faith are one, as the will and the intellect *are one*, and that charity has its seat in the will, and faith in the intellect, and that to separate the one from the other, is, as it were, to separate the will from the intellect, this they did not understand: whence it was made evident to me that scarcely any faith exists at the present day. This also was shewn them to the life: they who were in the persuasion that they had faith, were led to an angelic society, where genuine faith existed, and when they were made to communicate with it, they clearly perceived that they had no faith, which afterwards moreover, they confessed in the presence of many. The same thing was also made apparent by other means to those who had made a profession of faith, and had thought they believed, without having lived the life of faith, which is charity; and they all confessed that they had no faith, because they had nothing of it in the life of their spirits, but only in some thought extrinsic to it, whilst they lived in the natural world.

38. Such is the state of the church at this day, namely, that in it there is no faith, because there is no charity; and where there is no charity, there is no spiritual good, for that good exists from charity alone. It was declared from heaven that there is still good with some, but that it cannot be called spiritual, but natural good, because Essential Divine Truths are in obscurity, and Divine Truths introduce to charity, for they teach it, and regard it as their end and aim; whence no other charity can exist than such as accords with the truths which form it. The Divine Truths from which the doctrines of the churches are derived, respect faith alone, on which account they are called the doctrines of faith, and have no respect to life; but truths which regard faith alone and not life, cannot make man spiritual, for so long as they are external to the life they are only natural, being merely known and thought of like common things: hence it is that spiritual good is not given at the present day, but only natural good with some. Moreover every church in the commencement is spiritual, for it begins from charity, but in the course of time it turns aside from charity to faith, and then from being an internal church it becomes an external one, and when it becomes external its end is, since it then places every thing in knowledge, and little or nothing in life. Thus also in proportion as man from being internal becomes external, spiritual light is darkened within him, until he no longer sees Divine Truth from Truth Itself, that is from the light of heaven, for Divine Truth is the light of heaven,

but only from natural light, which is of such a nature, that when it is alone, and not illustrated by spiritual light, it sees Divine Truth as it were in night, and recognises it as truth for no other reason, than that it is so called by the heads, and received as such by the commonalty of the church. Hence it is, that the intellectual *faculty* of persons *in this state* cannot be illustrated by the Lord, for in as far as natural light shines in the intellectual *faculty*, in so far is spiritual light obscured; (natural light shines in the intellectual *faculty*, when the mundane, the corporeal, and the earthy, are loved in preference to the spiritual, the celestial, and the Divine); in so far also is man external.

39. But since it is not known in the christian world that there is no faith if there is no charity, nor what charity to the neighbor is, nor even that the will constitutes the real [ipsum] man, and the thought only in as far as it proceeds from the will, therefore, in order that these subjects may come into the light of the intellect, I am desirous of adjoining a collection of passages concerning them from the Arcana Cœlestia, which may serve for illustration.

EXTRACTS FROM THE ARCANA CŒLESTIA.

Of Faith. That they who know not that all things in the universe refer themselves to Truth and Good, and to the conjunction of both, in order to the production of any thing, know not that all things of the church refer themselves to Faith and Love, and to the conjunction of both, n. 7752 to 7762, 9186, 9224. That all things in the universe refer themselves to truth and good, and to their conjunction, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That truths belong to faith, and goods to love, n. 4353, 4997, 7178, 10367.

That they who know not that the whole, and all the parts in man, have relation to the Intellect and the Will, and to the conjunction of both, in order that man may be man, also know not that all things of the church have relation to Faith and Love, and to their conjunction, in order that the church may be in man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122. That man has two faculties, one of which is called the intellect, and the other the will, n. 641, 803, 3623, 3939. That the intellect is dedicated to the reception of truths, or of those things which belong to faith; and the will to the reception of goods, or of those things which belong to love, n. 9300, 9930, 10064. That hence it follows,

that love or charity makes the church, and not faith alone, or faith separated from love or charity, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

That faith separated from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 2419, 3849, 3868, 6348, 7039, 7842, 9782. That such faith perishes in another life, n. 2228, 5820. That doctrinals concerning faith alone, destroy charity, n. 6353, 8094. That they who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the first-born of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. That in as far as charity departs, in so far prevails a religion respecting faith alone, n. 2231. That the church in process of time turns aside from charity to faith, and at length to faith alone, n. 4683, 8094. That in the last time of the church there is no faith, because there is no charity, n. 1843, 3489, 4649. That they who make faith alone salvific, excuse a ife of evil; and that they who are in a life of evil, have no faith, because they have no charity, n. 3865, 7766, 7778, 7790, 7950, 8094. That they are inwardly in the falses of their own evil, although they are not aware of it, n. 7790, 7950. That therefore good cannot be conjoined to them, n. 8981, 8983. That also in another life they are opposed to good, and to those who are in good, n. 7097, 7127, 7317, 7502, 7945, 8096, 8313. That the simple in heart know better than the learned what the good of life is, and thus what charity is, but not what separated faith is, n. 4741, 4754.

That good is the esse, and truth the existere derived from it, and that thus the truth of faith has its own esse of life from the good of charity, n. 3049, 3180, 4574, 5002, 9144. Hence, that the truth of faith lives from the good of charity, or that charity is the life of faith, n. 1589, 1947, 1997, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. That faith is not alive in man, when he only knows and thinks over the things of faith, but when he wills them, and from the act of willing, does them, n. 9224. That the conjunction of the Lord with man is not by faith, but by the life of faith, which is charity, n. 9380, 10143, 10153, 10578, 10645, 10648. That worship from the good of charity is true worship, but worship from the truth of faith, without the good of charity, is merely an external act, n. 7724.

That faith alone, or faith separated from charity is as the light of winter, in which all terrestrial growths are torpid, and nothing is produced; but that faith in union with charity is as the light of spring and of summer, in which they all

bloom and are made productive, n. 2231, 3146, 3412, 3413. That the wintry light, which is that of separated faith, in another life is turned into dense darkness, when the light of heaven inflows; and that they who are in that faith, are then overtaken by blindness and stupidity, n. 3412, 3413. That they who separate faith from charity, are in darkness, and thus in ignorance of truth, and thence in falses, for falses are darkness, n. 9186. That they cast themselves into falses, and thence into evils, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. That the Word is closed against them, n. 3773, 4783, 8780. That they do not see and attend to all the things which the Lord so often spake concerning love and charity, which see, n. 1017, 3416. That they neither know what good is, what heavenly love is, nor what charity is, n. 2507, 3603, 4136, 9995.

That charity makes the church, and not faith separated from charity, n. 809, 916, 1798, 1799, 1834, 1844. How much of good would exist in the church, if charity were regarded as primary, n. 6269, 6272. That the church would be one, and not divided into many, if charity were its essential; and that then it would be unimportant if men did differ on the doctrines of faith and the rites of external worship, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452. That all in heaven are regarded from charity, and none from faith without it, n. 1258, 1394, 2364, 4802.

That the twelve disciples of the Lord represented the church, as to the all of faith and charity, in one complex, as in like manner did the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James, and John, represented faith, charity and the goods of charity, in their order, n. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. And John the goods of charity; Pref. to c. xviii. and xxii. of Genesis. That in the last times, there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord three times, before the cock crew thrice; for Peter there in a representative sense is faith, n. 6000, 6073. That cock-crowing, as well as twilight, signifies in the Word the last time of the church, n. 10134. And that three, or thrice, signify completion to the end, n. 2788, 4495, 5159, 5198, 10127. The like is signified by what the Lord said to Peter, when Peter saw John following the Lord; "What is it to thee, Peter? Do thou follow Me, John;" for Peter said of John, "What is he?" John xxi. 21, 22, n. 10087. That John rested on the breast of the Lord, because he represented

the goods of charity, n. 3934, 10081. That all the names of persons and places in the Word signify things abstracted from them, n. 768, 1888, 4310, 4442, 10329.

Of Charity. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual; love in the celestial kingdom is love to the Lord, and is called celestial love; and love in the spiritual kingdom is charity towards the neighbor, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is distinguished into those two kingdoms, may be seen in the work on Heaven and Hell, n. 20 to 28. And that the Divine of the Lord in the heavens is love to Him, and charity towards the neighbor, n. 13 to 19, in the same work.

That it is not known what good and truth are, unless it be known what love to the Lord and charity to the neighbor are, because all good is of love and charity, and all truth is of good, n. 7255, 7366. That to know truths, to will truths, and to be affected by truths for truth's sake, that is, because they are truths, is charity, n. 3876, 3877. That charity consists in an internal affection of doing truth, and not in an external affection without it, n. 2430, 2442, 3776, 4899, 4956, 8033. That therefore charity consists in performing uses for the sake of uses, and that its kind is according to the uses, n. 7038, 8253. That charity is man's spiritual life, n. 7081. That the whole Word is the doctrine of love and charity, n. 6632, 7262. That men at this day do not know what charity is, n. 2417, 3398, 4776, 6632. That still it may be known from the light of reason, that love and charity constitute man, n. 3957, 6273. Also that good and truth accord, that the one belongs to the other; therefore that charity and faith do the like, n. 7627.

That in the supreme sense the Lord is the Neighbor, because He is to be loved above all things; hence that every thing proceeding from Him, which contains Him (quod ab Ipso est in quo Ipse) is the neighbor; therefore that good and truth are, n. 2425, 3419, 6706, 6819, 6823, 8124. That the distinction of neighbor is according to the kind of good; thus according to the Presence of the Lord, n. 6707, 6708, 6709, 6710. That every man, and every society, also our country, and the church, and in a universal sense the kingdom of the Lord, are the neighbor; and that to do well by them, from the good of love, according to their several states, is to love the neighbor; thus that the neighbor is that good of theirs, which we ought to consult, n. 6818 to 6824, 8123. That civil good, which is justice, and moral

good, which is the good of life in society, are also the neighbor, n. 2915, 4730, 8120, 8121, 8122. That to love the neighbor is not to love the person, but that in him which makes him the neighbor, that is, good and truth, n. 5025, 10336. That they who love the person, and not that which makes the neighbor in him, love evil as well as good, n. 3820. And that they do service to the wicked as well as to the good, when yet to serve the wicked is to injure the good, and this is not to love the neighbor, n. 3820, 6703, 8120. That the judge who punishes the wicked to amend them, and lest they should corrupt the good, loves the neighbor, n. 3820, 8120, 8121.

That to love the neighbor is to do what is good, just, and upright in every work, and in every function, n. 8120, 8121, 8122. Hence, that charity towards the neighbor extends itself, both in general and in particular, to all that a man thinks, wills, and does, n. 8124. That to do good and truth for the sake of good and truth, is to love the neighbor, n. 10310, 10336. That they who do this, love the Lord, Who in the supreme sense, is the Neighbor, n. 9212. That a life of charity is a life according to the Lord's precepts; so that to live according to Divine Truths, is to love the Lord, n. 10143, 10153, 10310, 10578, 10648.

That genuine charity does not appropriate merit, n. 2340, 2373, 2400, 3887, 6388 to 6393. Because it is from an internal affection, thus from joy in doing good, n. 2373, 2400, 3887, 6388, 6393. That they who separate faith from charity, in the other life make a merit of faith, and of the good works they did, as matters of external form, n. 2373.

That the doctrine of the ancient church was the doctrine of life, which is the doctrine of charity, n. 2385, 2487, 3419, 3420, 4844, 6628. That the ancients, who belonged to the church, arranged the goods of charity in order, and distinguished them into classes, giving names to each, and that this was the source of their wisdom, n. 2417, 6629, 7259 to 7262. That wisdom and intelligence increase immensely in the other life, with those who have lived a life of charity in the world, n. 1941, 5859. That the Lord inflows with Divine Truth into charity, because into the very life of man, n. 2363. That man is as a garden, when charity and faith are conjoined in him, but as a desert when they are not conjoined, n. 7626. That man recedes from wisdom, in proportion as he recedes from charity, n. 6630. That they who are not in charity, are in ignorance of Divine Truths, howsoever wise they may think themselves, n. 2416, 2435. That the angelic life consists in performing the goods of

charity which are uses, n. 454. That the spiritual angels are forms of charity, n. 553, 3804, 4735.

Of the Will and the Intellect. That man has two faculties, one of which is called the intellect, and the other the will, n. 35, 641, 3939, 10122. That those two faculties make the man himself, n. 10076, 10109, 10110, 10264, 10284. That the man is such, as those two faculties are in him, n. 7342, 8885, 9282, 10264, 10284. That by them also man is distinguished from the beasts, because the intellect of man may be elevated by the Lord, and see Divine Truths, and his will may be elevated equally, and perceive Divine Goods; and thus man may be conjoined to the Lord by those faculties, which make him man; but that it is not so with beasts, n. 4525, 5302, 5114, 6323, 9232. And since man in that power is above the beasts, that he cannot die as to his own interiors, which belong to his spirit, but that he lives for ever, n. 5302.

That all things in the universe refer themselves to good and truth; thus in man to the will and the intellect, n. 803, 10122. For the intellect is the recipient of truth, and the will the recipient of good, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same whether you say truth, or faith, for faith is of truth, and truth is of faith; and also whether you say good, or love, for love is of good, and good is of love; for what a man believes, he calls truth; and what he loves, he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the intellect is the recipient of faith, and that the will is the recipient of love, n. 7178, 10122, 10367. And since man's intellect may be receptive of faith towards God, and his will of love towards God, that he may be conjoined to God by faith and love, and whoso can be conjoined to God by faith and love, can never die, n. 4525, 6023, 9231.

That the will of man is the very esse of his life, since it is the receptacle of love or good, and that the intellect is the existere of his life derived from it, since it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus that the life of the will is the principal life of man, and that the life of the intellect proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Just as light proceeds from fire or flame, n. 6032, 6314. That the things which enter the intellect and the will at the same time, are appropriated to man, but not those which enter the intellect alone, n. 9009, 9069, 9071, 9129, 9182, 9386, 9393, 10076, 10109, 10110. That those things become properties of man's life, which are received by the will, n. 3161, 9386, 9393. Hence

it follows, that man is man from the will, and from its derivative intellect, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man moreover is loved and esteemed by others, according to the good of his will and its derivative intellect; for he who wills well, and understands well, is loved and esteemed, but he who understands well, and does not will well, is rejected and despised, n. 8911, 10076. That man also after death remains as his will, and its derivative intellect are, n. 9069, 9071, 9386, 10153. And that those things which belong to the intellect, and not at the same time to the will, then vanish away, because they are not in man, n. 9282. Or, what amounts to the same, that man remains after death as his love, and its derivative faith are, or as his good and its derivative truth are; and that the things which belong to faith, and not at the same time to love, or the things which belong to truth, and not at the same time to good, then vanish away, because they are not in man, and thus not of man, n. 553, 2364, 10153. That man may receive in the intellect what he does not do from the will, or that he may understand what he cannot will, because it is against his love, n. 3539. The reason why man scarcely knows the distinction between thinking and willing, n. 9991.

How perverted is the state of those, whose intellect and will do not act in unity, n. 9075. That such is the state of hypocrites, of deceivers, of flatterers, and of dissemblers, n. 4326, 3573, 4799, 8250.

That all the will of good, and all the derivative understanding of truth, are from the Lord; not so the understanding of truth separated from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. That it is the intellect which is enlightened by the Lord, n. 6222, 6608, 10659. That the intellect is enlightened in as far as man receives truth in the will, that is, in as far as he wills to do according to it, n. 3619. That the intellect has light from heaven, as the sight has light from the world, n. 1524, 5114, 6608, 9128. That the intellect is such, as are the truths from good, of which it is formed, n. 10064. That that is the intellect, which is from truths derived from good, but not that which is from falses derived from evil, n. 10675. That the intellect is the seeing, from matters of experience and science, truths, the causes of things, connections, and consequences, in series, n. 6125. That the intellect is the seeing and perceiving whether a thing be truth before it is confirmed, but not the being able to confirm every thing, n. 4741, 7012, 7680, 7950, 8521, 8780. That the seeing and perceiving whether a thing be truth before confirmation, is

only given to those who are affected with truth for the sake of truth, and are thus in spiritual light, n. 8521. That the light of confirmation is natural light, communicable even to the wicked, n. 8780. That all dogmas, even false ones, may be confirmed, until they appear like truths, n. 2482, 2490, 5033, 6865, 7950.

THAT ALL THE THINGS, WHICH ARE PREDICTED IN THE APOCALYPSE, ARE AT THIS DAY FULFILLED.

40. No one can know what all the things which are contained in the Apocalypse signify and involve, unless he knows the internal or spiritual sense of the Word; for every thing there is written in a style similar to that of the prophecies of the Old Testament, in which each word signifies some spiritual thing, which is not apparent in the sense of the letter. Besides, the contents of the Apocalypse cannot be explained as to their spiritual sense, except by one, who also knows how it went with the church even down to its end, which can only be known in heaven, and is the thing contained in the Apocalypse: for the spiritual sense of the Word treats every where of the spiritual world, that is of the state of the church in the heavens, as well as in the countries of the earth; hence the Word is Spiritual and Divine. It is this state which is there expounded in its own order. Hence it may appear, that the things contained in the Apocalypse can never be explained by any one but him, to whom a revelation has been made concerning the successive states of the church in the heavens: for there is a church in the heavens as well as on the earth, of which something shall be said in the following articles.

41. The quality of the Lord's church in the countries of the earth, cannot be seen by any man, so long as he lives in the world,—still less how the church in process of time has turned aside from good to evil. The reason is, that man whilst he is living in the world, is in externals, and only sees those things which are palpable to his natural man; but the quality of the church as to spiritual things, which are its internals, does not appear in the world; yet it does appear in heaven as in clear day, for the angels are in spiritual thought, and also in spiritual sight, and hence see none other than spiritual things. Furthermore, all the men who have been born in this world from the beginning of creation are together in the spiritual world, (as shewn above) and are

all there distinguished into socleties according to the goods of love and faith, (as may be seen in the work on HEAVEN and HELL, n. 41 to 50) whence it is that the state of the church, and its progressions, are manifest in heaven before the angels. Now since the state of the church as to love and faith is described in the spiritual sense of the Apocalypse, therefore no one can know what all the things in its series involve, but he to whom it has been revealed from heaven, and to whom at the same time has been imparted a knowledge of the internal or spiritual sense of the Word. This I can asseverate, that each thing there, nay, that every word, contains within it a spiritual sense, and that the all of the church, as to its spiritual state from the beginning to the end, is fully described in that sense; and because every word there signifies some spiritual thing, therefore not a word can be wanting without the series of things in the internal sense thereby suffering a change; on which account, at the end of that Book, it is said, "If any one shall take away from the words of the book of this prophecy, God will take away his part from the Book of Life, and from that holy city, and from those things which are written in that Book." Rev. xxii. 19. It is the same with the books of the Old Testament; in them also every thing, and every word, contains an internal or spiritual sense, wherefore not one word can be taken away from them either. Hence it is that, of the Lord's Divine Providence, those books have been preserved entire to an iota since the time in which they were written, and that by the care of many who have enumerated their minutest particulars; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain.

42. Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens, and on the earth; and since those arcana can be revealed to no one, but to him who knows that sense, and to whom at the same time it has been granted to have consort with the angels, and to speak spiritually with them, therefore, lest the things which are therein written should be hidden to men, and should hereafter be disregarded, because they are not understood, its contents have been disclosed to me; but they are too numerous to be described in this little work; on which account I am desirous of explaining the whole book from beginning to end, and of unveiling the arcana which are within it: and the explication shall be published in less than two years, together with certain things in

Daniel, which have hitherto lain hidden, because their spiritual sense was unknown.

43. He who knows not the internal or spiritual sense, never can divine what is meant in the Apocalypse by the dragon, and by the battle of Michael and his angels with it; what by the tail with which the dragon drew down the third part of the stars from heaven; what by the woman who brought forth the man-child which was caught up to God, and whom the dragon persecuted; what by the beast ascending from the sea, and the beast ascending from the earth, which had so many horns; what by the whore, with whom the kings of the earth committed whoredom; what by the first and second resurrection, and by the thousand years; what by the lake of sulphur and of fire, into which the dragon, the beast, and the false prophet were cast; what by the white horse; also what by the former heaven, and the former earth which passed away; and what by the new heaven and the new earth, in the place of the former; and by the sea, which was no more; or what by the city New Jerusalem descending from heaven, and by its measures, wall, gates, and foundation of precious stones; what by the various numbers; besides other things, which are the veriest mysteries (arcanissima) to those who know nothing of the spiritual sense of the Word. But the meaning of all these things shall be unfolded in the promised explication on that book.

44. It has been remarked before, that all the things which are contained in that book, in the heavenly sense, are now fulfilled: in this little work I will deliver some general account of the last judgment, the Babylon destroyed, the first heaven and the first earth which passed away, the new heaven, the new earth, and the New Jerusalem; in order that it may be known, that all *its predictions* are now accomplished. But the details can only be delivered, where all these things are explained according to the description of them in the Book of Revelation.

THAT THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

45. It was shewn above, in the article for the purpose, that the last judgment does not exist on the earth, but in the spiritual world, where all *who have lived* from the beginning of creation are together; and since it is so, it is impossible for any man to know when the last judgment is accomplished, for every one expects it to exist on earth,

acompanied by a change of all things in the visible heaven and in the countries of the earth and in mankind who dwell there. Lest therefore the man of the church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, whence at length the belief of those things which are said of it in the literal sense of the Word must perish, and lest haply therefore many should recede from *their* faith in the Word, it has been granted me to see with my own eyes that the last judgment is now accomplished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell being thence restored. It was granted me to see from beginning to end how the last judgment was accomplished, and also how the Babylon was destroyed, how those who are understood by the dragon were cast into the abyss, and how the new heaven was formed, and a new church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This last judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.

46. But it ought to be known that the last judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before: for a last judgment had twice before existed on this earth. Of these two judgments, the one is described in the Word by the flood, the other *was effected* by the Lord Himself when He was in the world, which moreover is understood by the Lord's words, "Now is the judgment of this world, now is the prince of this world cast out," John xii. 31; and by His words, "These things I have spoken unto you that in Me ye may have peace; be of good cheer, I have overcome the world." John xvi. 33; and also by these words in Isaiah, "Who is this that cometh from Edom, walking in the multitude of his strength, great to save? I have trodden the wine press alone, therefore I have trodden them in my anger; whence their victory is sprinkled upon my garments, for the day of vengeance is in my heart, and the year of my redeemed has come; therefore He became a Savior;" Isaiah lxiii. 1 to 8: and in many other places. A last judgment has twice before existed on this earth, because every judgment exists at the end of a church, [as shewn above in an article for the purpose,] and there have been two churches on this earth, one before the flood, and one after it. The

church before the flood is described in the beginning of Genesis by the new creation of the heaven and the land, and by paradise; its end, by the eating of the tree of science, and the subsequent particulars; and its last judgment by the flood; the whole by mere correspondences, according to the style of the Word; in the internal or spiritual sense of which, by the creation of the heaven and the land, the institution of a new church is understood, [see the first article]; by the paradise in Eden, its celestial wisdom; by the tree of science, and by the serpent, the scientific which destroyed it; and by the flood, the last judgment upon the men of whom it consisted. But the other church, which was after the flood, is also described in certain passages in the Word, as in Deut. xxxii. 7 to 14, and elsewhere. This church was extended through much of the Asiatic world, and was continued among the posterity of Jacob. Its end was, when the Lord came into the world. A last judgment was then effected by Him upon all who belonged to that church from its first institution; and, at the same time, upon the residue of the first church. The Lord came into the world for that end, to reduce all things in the heavens into order, and all things in the countries of the earth, by means of the heavens, and at the same time to make His Human Divine; for if this had not been done, no man could have been saved. That there were two churches on this earth before the Lord's advent, is shewn in various passages in the ARCANA CŒLESTIA, a collection of which may be seen below;[m] and that the Lord came into the world to reduce

[m] That the first and most ancient church on this earth was that which is described in the first chapters of Genesis, and that it was a celestial church, the chief of all the churches, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. What they who were of that church are in heaven, n. 1114, to 1125. That they are in the greatest light there, n. 1117. That there were various churches after the flood, which are called, in one word, the ancient church, n. 1125, 1126, 1127, 1327, 10355. Through what kingdoms of Asia the ancient church was extended, n. 1238, 2385. What manner of men they of the ancient church were, n. 609, 895. That the ancient church was a representative church, n. 519, 521, 2896. What the ancient church was, when it began to decline, n. 1128. The distinction between the most ancient and ancient churches, n. 597, 607, 640, 641, 765, 784, 895, 4493. Of the church that commenced from Eber, which was called the Hebrew church, n. 1238, 1241, 1343, 4516, 4517. The distinction between the ancient and the Hebrew churches, n. 1343, 4874. Of the church instituted among the posterity of Jacob, or children of Israel, n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698. That the statutes, judgments, and laws, which were commanded among the children of Israel, were in part like those which existed in the ancient church, n. 4449. In what manner the representative rites of the

all things in the heavens into order, and all things in the countries of the earth by means of the heavens, and to make His Human Divine, *is also shewn there.*[n] The third church on this earth is the Christian. Upon this church, and, at the same time, upon all those who had been in the first heaven since the Lord's time, the last judgment, of which I now treat, was effected.

47. The manner in which this last judgment was effected cannot be described in all its details in this little work, for they are many, but shall be described in the explication on the Apocalypse. For the judgment was accomplished not only upon all the men of the Christian church, but also upon all who are called Mahometans, and, moreover, upon all the Gentiles in the whole circle of the earth; and it was effected in this order:—first upon those of the Papal religion; then upon the Mahometans; afterwards upon the Gentiles; and lastly upon the Reformed. The judgment upon the Papists shall be shewn in the following article, ON THE BABYLON WHICH HAS BEEN DESTROYED; the judgment upon the Reformed in the article ON THE FIRST HEAVEN

church which was instituted among the children of Israel, differed from the representative rites of the ancient church, n. 4288, 10149. That in the most ancient church there was immediate revelation from heaven; in the ancient church revelation by correspondences; in the church among the children of Israel by an audible voice; and in the christian church by the Word, n. 10355. That the Lord was the God of the most ancient church, and also of the ancient church, and was called Jehovah, n. 1343, 6848.

[n] That the Lord, when He was in the world, reduced all things in the heavens and in the hells into order, n. 4075, 4286, 9937. That the Lord then freed the spiritual world from the Antediluvians, n. 1266. What manner of men they were, n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265 to 1272. That the Lord by temptations and victories subjugated the hells, and reduced all things into order, and at the same time Glorified His Human, n. 4287, 9397. That the Lord effected this by Himself, or by His own Power, n. 1692, 9937. That the Lord alone fought, n. 8273. That hence the Lord alone became Righteousness and Merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That thus the Lord united His Human with the Divine, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. That the passion of the cross was the last temptation, and plenary victory, by which He Glorified Himself, that is, made His Human Divine, and subjugated the hells, n. 2776, 10655, 10659, 10829. That the Lord could not be tempted as to the Essential Divine, n. 2795, 2803, 2813, 2814. That therefore He assumed a human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That he expelled whatever was hereditary from the mother, and put off the human He received from her, even until He was her son no longer, and that He put on the Human Divine, n. 2159, 2574, 2649, 3036, 10829. That the Lord saved mankind by the subjugation of the hells, and the Glorification of His Human, n. 4180, 10019, 10152, 10655, 10659, 10828.

WHICH PASSED AWAY; but something shall be said in this article, on the judgment upon the Mahometans and Gentiles.

48. The following was seen to be the arrangement in the spiritual world of all the nations and people to be judged. Collected in the middle, appeared those who are called the Reformed, where they were also distinct according to their countries; the Germans there towards the north; the Swedes there towards the west; the Danes in the west; the Dutch towards the east and the north; the English in the centre. Surrounding this whole mid-region of the Reformed, appeared collected those of the Papal religion, the greater part of them in the western, some part in the southern quarter. Beyond them were the Mahometans, also distinct according to their countries, who all appeared in the south-west. Beyond these, the Gentiles were congregated in vast numbers, constituting the very circumference; and on their outer side an appearance, as of a sea was the boundary. This arrangement of the nations in the various quarters, was an arrangement according to each nation's common faculty of receiving Divine Truths; for in the spiritual world every one is known from the quarter, and the part of it, in which he dwells; and, moreover, in a society with many, he is known from his tarryings being made with a reference to the quarters; concerning which, see the work on HEAVEN and HELL, n. 148, 149. It is the same when he goes from place to place; all advance to the quarters is then effected according to the successive states of the thoughts derived from the affections which belong to his proper life [propriæ]; in accordance with which all those who are spoken of in what follows were led to their own places. In a word, the ways in which every one walks in the spiritual world are actual determinations of the thoughts of the mind; whence it is, that ways, walkings, and the like, in the spiritual sense of the Word, signify the determinations and progressions of spiritual life.

49. In the Word, the four quarters are called the four winds, and a gathering is called a gathering from the four winds: as in Matthew, where the last judgment is the subject treated of, "He shall send his angels, and they shall gather together the elect from the four winds, from one end of the heavens to the other:" xxiv. 31; and elsewhere, "All nations shall be gathered together before the Son of Man, and He shall separate them one from another, as a shepherd separates the sheep from the goats, and He shall set the sheep on the right, and the goats on the left," Matthew xxv. 31, 32; which signifies that the Lord will then

separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word, the right signifies good, and the left truth, and sheep and goats the same. The last judgment was effected upon these alone; the evil who were in no truths being in the hells already; for all the wicked who have denied the Divine in their hearts, and have rejected the truths of the church as incredible, are cast thither when they die, and therefore before the judgment. The first heaven which passed away, consisted of those who were in truths, and not in good, and the new heaven was formed of those who were in truths, and at the same time in good.

50. As regards the judgment upon the Mahometans and Gentiles, which is treated of in this article, it was thus effected. The Mahometans were led forth from their places, where they were gathered together in the south-west, by a way round the Christians, from the west, through the north, to the east, as far as its southern confine; and the good were separated from the evil in the way: the evil being cast into marshes and lakes, many too being scattered about in a certain far desert. But the good were led through the east to a land of great extent near the south, and habitations were there given them. They who were led thither had in the world acknowledged the Lord as the greatest Prophet, and as the Son of God, and had believed that He was sent by the Father to instruct mankind, and at the same time had lived a life moral-spiritual, in accordance with their religion [religiosum]. Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be One with the Father. Communication is also granted them with the Christian heaven, by influx from the Lord; but they are not commingled with it, because religion separates them. All of that religion, as soon as they come into the other life among their own, first seek Mahomet, yet he appears not, but in his place two others, who call themselves Mahomets, and who have obtained seats in the middle, under the Christian heaven, towards the left part of it. These two are in the place of Mahomet, because all after death, whatever be their religion, are first led to those they had worshiped in the world, (for every one's religion adheres to him), but secede on perceiving that these can render them no assistance. They are thus yielded up into their own religion at first, as the only possible means of effecting their withdrawal from it. Where Mahomet himself is, and what he is, and whence come those two who fill his place, shall be told in the book in which the Apocalypse is explained.

51. The judgment was effected upon the Gentiles in nearly the same manner as upon the Mahometans; but they were not led like them in a circuit, but only a short way in the west, where the evil were separated from the good, the evil being there cast into two great gulfs, which stretched obliquely into the deep. But the good were conducted above the middle where the Christians were, towards the land of the Mahometans in the eastern quarter, and dwellings were given them behind and beyond the Mahometans, to a great extent in the southern quarter. But those of the Gentiles who in the world had worshiped God under a human form, and had led lives of charity according to their religious principles, were conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of them are from Africa. The multitude of the Gentiles and Mahometans who appeared was so great, that it could be numbered only by myriads. The judgment on this vast multitude was effected in a few days, for every one after being yielded up into his own love and into his own faith, is immediately destined and carried to his like.

52. From all these particulars appears the truth of the Lord's prediction concerning the last judgment, that "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 29.

OF THE BABYLON AND ITS DESTRUCTION.

53. That all the things which are predicted in the Apocalypse are at this day fulfilled, may be seen above, n. 40 to 44; and that the last judgment has already been accomplished, may be seen in the preceding article; where it is also shewn how the judgment was effected upon the Mahometans and Gentiles. Now follows an account of the manner in which it was effected upon the Papists, who are understood by the Babylon which is treated of in many parts of the Apocalypse, and whose destruction is the special subject of the 18th chapter, where it is thus described, "An angel cried vehemently with a great voice, Babylon hath fallen, hath fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." v. 2. But before it is told how that destruction was effected, I shall premise,—

I. What is understood by the Babylon, and the manner of thing it is. (et quale ejus.)

II. What manner of men they of the Babylon are in the other life.

III. Where their habitations have hitherto been.

IV. Why they were there tolerated until the day of the last judgment.

V. The mode in which they were destroyed, and their habitations made a desert.

VI. That all those among them who were in the affection of truth from good were preserved.

VII. Of the state of those hereafter who come thence from the countries of the earth.

54. *What is understood by the Babylon and the manner of thing it is.* By the Babylon are understood all who will to rule by religion [per religiosum]. To rule by religion, is to rule over men's souls, thus over their very spiritual lives, and to use the Divine things, which are in *their* religion, as the means *to rule.* All those who have dominion for an end, and religion for the means, in the general are Babylon. They are called Babylon, because such dominion began in ancient times; but it was destroyed in its beginning. Its commencement is described by the city and the tower whose head was to be in heaven; and its destruction, by the confusion of lips, whence its name Babel was derived; Genesis xi. 1 to 9. What the particulars there related, mean in the internal or spiritual sense of the Word, may be seen explained in the ARCANA CŒLESTIA, n. 1283 to 1328. Moreover that this dominion began and was instituted in Babel, appears in Daniel, where it is said of Nebuchadnezzar, that he set up an image, which all were to adore, (chap. iii.); and is understood by Belshazzar and his peers drinking out of the golden and silvern vessels, which Nebuchadnezzar had carried away from the temple of Jerusalem, at the same time that they worshiped gods of gold, silver, copper, and iron; wherefore it was written on the wall, "He hath numbered, he hath weighed, he hath divided;" and on the same night the king himself was slain (chap. v). The vessels of gold and silver of the temple of Jerusalem, signify the goods and truths of the church; drinking out of them, and at the same time worshiping gods of gold, silver, copper, and iron, signify profanation; and the writing upon the wall, and the death of the king signify visitation, and destruction denounced against those who make use of Divine Goods and Truths as means. What manner of men those who are called Babylon are, is also described contin-

ually in the prophets; as in Isaiah, "Thou mayest take up this parable concerning the king of Babylon; Jehovah hath broken the staff of the wicked, the sceptre of the rulers: thou, Lucifer, hast fallen from heaven; thou art cut down even to the earth; thou hast said in thy mind, I will ascend into heaven; I will exalt my throne over the stars of God, and I will sit on the mountain of the convention, in the sides of the north, I will become like the Most High. Nevertheless thou shalt be cast down into hell, to the sides of the pit; I will cut off the name and residue of Babylon, and will cause her to become an hereditary possession of the bittern," xiv. 4, 12, 13, 14, 15, 23: and again it is said in the same book, "The lion said, Babylon is fallen, is fallen, and all the graven images of her god are cast down," xxi. 9; see moreover the whole of chap. xlvii. and chap. xlviii. 14 to 20; and Jeremiah, chap. l. 1, 2, 3. From these passages it is evident what the Babylon is. It ought to be known that the church becomes a Babylon when charity and faith cease, and the love of self begins to rule in their stead; for this love, in proportion as it is unchecked, rushes on, aiming to dominate not merely over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, but it climbs the very throne of God, and transfers to itself His Divine Power. That it did this, even before the Lord's coming, appears from the passages of the Word adduced above. But the Babylon there treated of, was destroyed by the Lord, when He was in the world, as well by those who composed it being reduced to mere idolaters, as by a last judgment upon them in the spiritual world, which is understood by the prophetic sayings, that "Lucifer," who there is Babylon, "was cast into hell," and that "Babylon has fallen;" and moreover by the writing on the wall, and the death of Belshazzar; and also by the stone, hewn from the rock, which destroyed the statue, of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which arose after the Lord's coming, and is known to be among the Papists. This Babylon is more pernicious, and more abominable than that which existed before the Lord's coming, because it profanes the interior goods and truths of the church, which the Lord revealed to the world, when He *revealed* Himself. How pernicious, how inwardly abominable it is, may appear from the following summary. They who belong to it, acknowledge and adore the Lord apart from all power of saving: they entirely separate His Divine from His Human, and transfer to them-

selves His Divine Power, which belonged to His Human;° for they remit sins; they send to heaven; they cast into hell; they save whom they will; they sell salvation; thus arrogating things to themselves which are properties of Divine Power alone: and since they exercise this Power, it follows that they make gods of themselves, each one according to his station, by transference from their highest, whom they call Christ's vicar, down to the lowest of them; thus they regard themselves as the Lord, and adore Him, not for His, but for their sakes. They not only adulterate and falsify the Word, but even take it away from the people, lest they should enter into the smallest light of truth; and not satisfied with this, they moreover annihilate it, acknowledging a divinity in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowldgment of the Lord, faith in Him, and love to Him, are the way to heaven; and the Word is what teaches the way: whence it is, that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine Truth, in order that ignorance may exist in the place of it, and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven by prohibiting the reading of the Word, and of books which contain its doctrines; instituting worship by masses destitute of Divine Truth, in a language unintelligible to the common people; and besides, they fill their world (orbem suum) with falses, those essential [ipsa] darknesses, which remove and dissipate the light. They teach, the vulgar moreover, that they have life (*eternal*) in the faith of their priests, consequently not in their own, but in that of other men. [ita in alienâ et non in suâ.] They also place all worship in a devout external, apart from the internal, making the internal into vacuum, for they deprive it of the knowledges of good and truth; and yet Divine worship is external, only in as far as it is internal, since the external proceeds from the internal. Besides this, they introduce idolatries of various kinds. They make and multiply saints; they see and tolerate the adoration of these saints, and even the prayers put up to them, almost as to gods; they expose their idols in all sorts of places; boast of their multitudinous

° That the attribution by the church, of two natures to the Lord, and the consequent separation of His Divine from His Human, was effected in a council, on the Pope's account, that the Pope might be acknowledged as the Lord's vicar, discovered from heaven in the ARCANA CŒLESTIA, n. 4738.

miracles; set them over cities, temples, and monasteries; make sacred their bones—their veriest cast-away bones, which have been taken out of sepulchres; thus averting the animi of all from the worship of God, to the worship of men. Moreover, they use much artful precaution lest any one should come out of their darkness into light, and from idolatrous to Divine worship; for they multiply monasteries, from which they send out spies and guards in all directions; they extort the confessions of the heart, which are also confessions of the thoughts and intentions, and if any one will not confess, they frighten his animus with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and their dominion, they shut up in a horrible gaol, which is called the Inquisition. All this they do for one sole end;—that they may possess the world and its treasures, and live in congenial delights, (vivant genio) and be the mightiest of men, whilst the rest are their slaves. But domination such as this, is not that of heaven over hell, but of hell over heaven, for in as far as the love of ruling prevails in man, especially in the man of the church, in so far hell reigns. That this love reigns in hell, and makes hell, may be seen in the work on HEAVEN and HELL, n. 551 to 565. From this summary it may appear that they have no church, but a Babylon among them. The church is, where the Lord Himself is worshiped, and where the Word is read.

56. *What manner of men they of the Babylon are in the other life*, can be apparent only to one who has been allowed by the Lord to be together with those who are in the spiritual world: since this has been granted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them. Every man after death is in a life similar to his life in the world; this cannot be changed, save only as regards the delights of the love, which are turned into correspondent things, as may appear from two articles in the work on HEAVEN and HELL, n. 470 to 484; and n. 485 to 490. The same holds of the life of those now treated of, which is altogether such as it was in the world, with this difference, that the hidden things of their hearts are there uncovered, for they are in the spirit, in which reside the interior things of the thoughts and intentions, which they had concealed in the world, and had covered over with a devout external. And, since these hidden things were now laid open, it was perceived that more than half of those, who had usurped the power of opening and shutting heaven, were downright atheists; but since domin-

ion is rooted in their animi as in the world, and is based on this, that all power was given by the Father to the Lord Himself, and that it was transferred to Peter, and by order of succession to the heads of the church, therefore an oral confession about the Lord remains adjoined to their atheism; but even this remains only so long, as they enjoy some dominion by means of it. But the rest of them, who are not atheists, are so empty (tam vacui), as to be entirely ignorant of man's spiritual life, of the means of salvation, of the Divine Truths which lead to heaven; and they know nothing at all of heavenly love and faith, believing that heaven may be granted of the Pope's grace to any one, whatever he be. Now since every one is in a life in the spiritual world, similar to his life in the natural world, without any difference, so long as he is neither in heaven nor in hell, (as is shewn, and may be seen in the work on HEAVEN and HELL, n. 453 to 480), and since the spiritual world, as regards its external appearance, is altogether like the natural world, (n. 170 to 176), therefore they also live a similar moral and civil life, and above all have similar worship, for this is inradicated in, and inheres to man in his inmost, nor can any after death be withdrawn from it, except he be in good from truths, and in truths from good. But it is more difficult to withdraw the nation now treated of from its own worship, than other nations, because it is not in good from truths, and still less in truths from good; for its truths are not derived from the Word, with the exception of some few, which it has falsified by applying them to dominion; and hence it has none other than spurious good, for such as the truths are, such does the good become. These things are said, in order that it may be known, that the worship of this nation, in the spiritual world, is altogether similar to its worship in the natural world. Premising this, I will now relate some particulars of the worship and life of the Papists in the spiritual world. They have a certain session, in place of the session or consistory at Rome, in which their leaders meet, and consult on various matters touching their religion, especially on the means of holding the vulgar in blind obedience, and of enlarging their own dominion. This session is situated in the southern quarter, near the east, but none who have been Popes or Cardinals in the world dare to enter it, because the semblance of Divine authority possesses their animi, from their having in the world arrogated the Lord's power to themselves; wherefore, as soon as ever they present themselves there, they are carried out, and cast to their like in a desert. But those among them, who

have been of sincere animus, and have not, from belief confirmed, usurped such power, are in a certain obscure chamber, situate behind this session. There is another convention in the western quarter, near the north; the business there, is the intromission of the credulous vulgar into heaven. They there dispose around them a number of societies which live in various external jollities; in some of the societies they play, in some they dance, in some they compose the face into the various expressions of hilarity and mirthfulness; in some they converse, friend-like; in some they discuss civil, in others religious matters; in other societies again they talk obscenities; and so on. They admit their dependents into such one of these societies as each may desire, and call it heaven; but all of them, after being there a few hours, are wearied and depart, because those joys are external, and not internal: in this way, moreover, many are withdrawn from a belief in their doctrinal concerning intromission into heaven. As regards their worship in particular, it is almost like their worship in the world; as in the world, it consists in masses, not performed in the common language of spirits, but in one composed of lofty-sounding words, which induce an external devoutness and awe, and are utterly unintelligible. In like manner they adore saints, and expose idols to view; but their saints are nowhere to be seen, for all those who have sought to be worshiped as gods, are in hell; the rest who did not seek it, are among common spirits. This their prelates know, for they seek and find them, and when found they despise them; yet conceal it from the people, that the saints may still be worshiped as tutelar gods, but that the primates themselves, who rule over the people, may be worshiped as the lords of heaven. In like manner, moreover, they multiply churches and monasteries as they did in the world, they scrape together riches, and accumulate costly things, which they hide in cellars; for costly things exist in the spiritual, as well as in the natural world, and far more abundantly. In like manner they send forth monks, to allure the Gentiles to their religion, in order that they may subject them to their rule. They commonly have towers of espial erected in the middle of their assemblies, from which they are enabled to enjoy an extended vision into all the surrounding region: and moreover, by various means and arts they establish for themselves communications with persons far and near, joining in league with them, and drawing them over to their own party. Such is their state in general; but as to particulars, many prelates of that religion take away all power

from the Lord, and claim it for themselves, and doing this, they acknowledge no Divine. They still counterfeit a devoutness in externals; yet this devoutness in itself is profane, because in their internals there is no acknowledgment of the Divine. Hence it is that they communicate with certain societies of the ultimate heaven by a devout external, and with the hells by a profane internal, so that they are at once in either (utrobivis): on which account, moreover, they allure simple good spirits, and appoint them habitations near themselves, and also congregate evil spirits, and dispose them around the society in all directions, by the simple good conjoining themselves with heaven, and by the evil with hell. Hence they are enabled to accomplish abominations, which they perpetrate from hell. For the simple good who are in the ultimate heavens, look only to their devotional external, and their very devout adoration of the Lord in outward things, but they see not their wickedness, and therefore they favor them, and this *favor from the good* is their greatest protection; yet in process of time they all recede from their devout external, and then, being separated from heaven, they are cast into hell. It may now be known in some degree, what manner of men they of the Babylon are in the other life. But I am aware that they who are in this world, and have no idea of man's state after death, of heaven, or of hell, but an inane and an empty one, will wonder at the existence of such things in the spiritual world. But, that man is equally a man after death, that he lives in fellowships as he did in the world, that he inhabits houses, hears preaching in churches, discharges duties, and sees things in that world, similar to those in the former world he has left, may appear from all that has been said and shewn of the things I have heard and seen, in the work on HEAVEN and HELL.

57. I have spoken with certain of that nation, concerning the keys given to Peter; whether they believed that the power of the Lord over heaven and earth was transferred to him? and because this was a fundamental of their religion, they vehemently insisted on it, saying, that there was no doubt about it, because it was manifestly said so. But when I asked them whether they knew that in each expression of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first, that they did not know it, but afterwards they said they would inquire; and on inquiring, they were instructed that there is a spiritual sense within each expression of the Word, which differs from the sense of the letter, as spiritual differs from natural;

and they were also instructed that no person named in the Word is named in heaven, but that some spiritual thing is there understood in place of him: finally, they were informed, that instead of Peter in the Word is understood the truth of the faith of the church, derived from the good of charity, and that the same is understood by a rock, which is there named with Peter, for it is said, "Thou art Peter, and upon this rock will I build my Church," Matt. xvi. 18; by which is not understood that any power was given to Peter, but that power is the property of truth derived from good; for in the heavens, all power is in truth from good, or from good by means of truth, and since all good, and all truth are from the Lord, and nothing from man, that all power is from the Lord. When they heard this, they replied indignantly, that they wished to be certain whether or no that spiritual sense is contained in the words, whereupon the Word which is in heaven was given them, in which Word there is not the natural sense, but the spiritual, because it is for the angels, who are spiritual; (that there is such a Word in heaven, may be seen in the work on HEAVEN and HELL, n. 259 to 261); and when they read it, they saw manifestly that Peter is not named there, but truth from good, which proceeds from the Lord, instead of him.[p] Seeing this, they rejected it with anger, and would have torn it in pieces with their teeth, had it not instantly been taken away from them. Hence they were convinced, although unwilling to be convinced, that that power is the property of the Lord alone, and cannot belong to any man, because it is a Divine Power.

58. *Where their habitations in the spiritual world have hith-*

p FROM THE ARCANA CŒLESTIA. That the twelve disciples of the Lord represented the church as to the all of truth and good, or of faith and love, as in like manner did the twelve tribes of Israel, n. 2179, 3354, 3488, 3858, 6397. That Peter, James, and John, represented faith, charity, and the goods of charity, n. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. That the keys of the kingdom of heaven being given to Peter, signifies that all power is given to truth from good, or to faith from charity, proceeding from the Lord; thus that all power belongs to the Lord, n. 6344. That a key signifies the power of opening and shutting, n. 9410. That all power is in good by truths, or in truths from good, proceeding from the Lord, n. 3091, 3563, 6344, 6413, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182. That a rock in the Word signifies the Lord as to Divine Truth, n. 8581, 10580. That all names of persons and places in the Word signify things and states, n. 768, 1888, 4310, 4442, 10329. That their names do not enter heaven, but are turned into the things they signify, and that they cannot be pronounced in heaven, n. 1878, 5225, 6516, 10216, 10282. The delicate fitness of the internal sense of the Word, where mere names occur *in the letter*, illustrated by examples, n. 1224, 1264, 1888.

erto been. It was said above, n. 48, that all the nations and people in the spiritual world were seen to be thus arranged; —collected in the middle those who are called the Reformed; around this middle, those of the Papal religion; the Mahometans beyond them; and the various Gentiles in the outmost circuit. Hence it may appear that the Papists formed the nearest circumference around the Reformed in the centre. The reason of this was, that they who are in the light of truth from the Word are in the centre, and they who are in the light of truth from the Word are also in the light of heaven, for the light of heaven is from Divine Truth, of which the Word is the continent. That the light of heaven is from Divine Truth, may be seen in the work on HEAVEN and HELL, n. 126 to 140, and That it is Divine Truth, n. 303 to 310. Light, moreover, proceeds from the centre towards the circumferences, and illuminates. Hence it is that the Papists proximately surround the centre, for they have the Word, and it is also read by the rulers of their church, though not by the people. This is the reason why the Papal nation in the spiritual world have habitations around those who are in the light of truth from the Word. Their manner of dwelling, before their habitations were utterly destroyed, and made into a desert, shall now be told. The greatest part of them dwelt in the south and in the west; only a small part in the north and in the east. In the SOUTH dwelt those, who had been possessed of more powerful abilities than their fellows in the world, (polluerunt ingenio), and had more confirmed themselves in their own religion. Great numbers of the rich and the noble also dwelt there, in habitations which were not above the earth's surface, but which, from dread of robbers, were subterranean, and were guarded at the entrances. In that quarter, moreover, there was a great city, extending nearly from east to west, and somewhat into the west, situated very near the centre where the Reformed were. Myriads of men or spirits tarried in that city. It was full of churches and monasteries. The ecclesiastics also carried into it all the treasures which they were enabled by their various artifices to scrape together, and they hid them in its cells and subterranean crypts, which were so curiously formed, that no one besides themselves could enter them, for they were disposed around in the form of a labyrinth. On the treasures there amassed, in the full confidence that they could never be destroyed, they had set their hearts. When I saw those crypts I was amazed at the art displayed in constructing them, and increasing them without end. The most of those who call

themselves members of the society of Jesus were there, and cultivated amicable relations with the rich who dwelt in their neighborhood. Towards the east in that quarter was the session where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience. (see above, n. 56.) Thus much of their habitations in the southern quarter. In the NORTH, dwelt those who had been possessed of less powerful abilities, and had less confirmed themselves in their own religion, because they were in an obscure faculty of discerning, and thence in blind faith. The multitude was not so great there as in the south. The chief part of them dwelt in a great city, extending lengthwise from the angle of the east to the west, and also some little into the south. It was also full of churches and monasteries. On its outmost side which was near the east dwelt many of various religions, and also some of the Reformed. A few places, moreover, beyond the city in that quarter, were occupied by the Papists. In the EAST dwelt those, who had been in the greatest delight of ruling in the world, and at the same time in somewhat of natural lumen; they appeared there on mountains, but only in the quarter which faces the north; there were none in the other part which faces the south. In the angle towards the north, there was a mountain, on whose summit they had placed a certain person of unsound mind, whom, by communications of the thoughts, which are known in the spiritual, but unknown in the natural world, they were enabled to inspire to command any thing they chose; and they gave out that he was the very god of heaven, appearing under a human form, and thus paid him divine worship. They did this, because the people were desirous of seceding from their idolatrous worship, wherefore, they devised it as a means of keeping them in obedience. That mountain is understood in Isaiah xiv. 13, by "the mountain of convention in the sides of the north," and those on the mountains are there understood by Lucifer, verse 12; for such of the Babylonish crew as dwelt in the east, were in greater lumen than others, which lumen also, they had prepared for themselves by artifice. They once appeared to be building a tower, whose head should reach to the very heaven where the angels are, but the appearance was a mere representative of their machinations; for machinations are presented in the spiritual world, before the eyes of those who stand at a distance, by many *representatives*, which yet do not exist actually to those who are busied in the machinations: in that world, this is a common thing. By this appearance it was given me to know what

the tower whose head should be in heaven, whence the place was called Babel, Gen. xi. 1 to 10, signifies. Thus much for their habitations in the east. In the WEST, in front, dwelt those of that religion who had lived in the dark ages, for the most part under-ground, one progeny beneath another. The whole anterior tract, which looked to the north, was, as it were, excavated, and filled with monasteries; the entrances to them lay through caverns, closed at top, through which they went out and in. They rarely spoke with those who lived in the following ages, being of a different disposition, and not so craftily wicked, for as, in their times, there was no contention with the Reformed, there was therefore less of the craft and malice of hatred and revenge. In the western quarter beyond that tract, were many mountains, on which dwelt the wickedest of that nation, who denied the Divine in their hearts, and yet orally professed their belief in Him, and gesticulated their adoration of Him more devoutly than others. They who were there, devised nefarious artifices to keep the vulgar under the yoke of their sway, and also to force others to submit to that yoke: these artifices I may not describe, they are so unspeakably wicked. In general they are such as are mentioned in the work on HEAVEN and HELL, n. 580. The mountains on which they dwelt, are understood in the Apocalypse by the seven mountains, and the dwellers themselves are described by the woman sitting upon the scarlet beast: "I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads, and ten horns: she had on the forehead a name written, mystery, Babylon the great, mother of the whoredoms and abominations of the land: the seven heads are seven mountains, on which the woman sitteth." Apoc. xvii. 3, 5, 9. By a woman in the internal sense, is understood the church; here in the opposite sense, a profane religion; by the purple beast, the profanation of celestial love; by the seven mountains, the profane love of ruling. Thus much of their habitations in the west. The reason why they dwell distinct according to quarters is, because all in the spiritual world are carried into that quarter, and into that part of it, which corresponds to their affections and loves, and no one to any other place; concerning which see the work on HEAVEN and HELL, where it treats Of the four quarters of heaven, n. 141 to 153. In general, all the consultations of the Babylonish race tend to this, that they may dominate, not only over heaven, but over the whole earth, and thus that they may possess heaven and earth, obtaining each by means of the

other. To effect this, they continually devise and hatch new laws, and new doctrinals. They make the same endeavor also in the other life as they made in the world, for every one after death is such as he was in the world, most especially as regards his religion. It was granted me to hear certain of the primates consulting about a doctrine, which was to be a law to the people: it consisted of many articles, but they all tended to one thing; fraudulent dominion over the heavens, and the earth, and the ascription of all power to themselves, and of none to the Lord. These doctrinals were afterwards read before the bystanders, and thereupon, a voice was heard from heaven, declaring, that they were dictated from the deepest hell, though the hearers knew it not; which was further confirmed by this; a crowd of devils from that hell, of the blackest and direst appearance, ascended, and tore those doctrinals from them, not with their hands, but with their teeth, and carried them down to their own hell; to the amazement of those who saw it.

59. *Why they were there tolerated, until the day of the last judgment.* The reason was, because it is of Divine order that all who can possibly be preserved, shall be preserved, even until they can no longer remain among the good. All those, therefore, who can imitate spiritual life in externals, and present it, to appearance, in a moral life, as if it were really within, whatever they may be as to love and faith in internals, are preserved; as are those also, who have outward, though they have not inward, sanctity. Such were many of that nation, for they could discourse piously with the vulgar, and adore the Lord devotionally with them, could implant religion in their animi, and lead them to think of heaven and hell, and could uphold them in doing good (bona), by preaching works. Thus they were enabled to lead numbers to a life of good, and therefore into the way to heaven; on which account also, many of that religion were saved, although few of their leaders; the leaders being such as the Lord means by "false prophets, who come in sheep's clothing, but inwardly are ravening wolves," Matt. vii. 15. By prophets, in the internal sense of the Word, are understood those who teach truth, and lead to good by means of it; and by false prophets, those who teach the false, and seduce by means of it. They are also like the scribes and pharisees, who are described by the Lord in these words, "They sit in Moses' seat; all things that they bid you observe, observe and do, but do not according to their works, for they say and do not; all their works they

do to be seen of men; they shut up the kingdom of heaven against men, but go not in themselves: they eat widows' houses, for a pretence pouring forth long prayers. Woe unto you, hypocrites, ye make clean the outside of the cup and platter, but within they are full of rapine and iniquity; cleanse first the inside of the cup and platter, that the outside may be clean also: ye are like whited sepulchres, which appear outwardly beautiful, but within are full of the bones of the dead: thus ye outwardly appear just before men, but within ye are full of hypocrisy and iniquity," Matt. xxiii. 1 to 34. Another reason moreover why they were there tolerated was, because every man after death retains the religion he has made his own (imbuit) in the world; into which therefore, when first he comes into the other life, he is yielded up. Now with this nation, the religious principle was implanted by those who gave an oral preference to sanctity, and feigned holy gestures, and moreover, impressed the people with a belief in their power of saving; on which ground also they were not removed, but were preserved among their own. But the principal reason was, that all are preserved from one judgment to another, who live the semblance of a spiritual life in externals, and imitate, as it were internal piety and sanctity; all, indeed, from whom the simple may receive instruction and guidance: for the simple in faith and heart look no farther than to what is external and apparent before the eyes. Hence all such were tolerated from the commencement of the Christian church, until the day of the last judgment. (That a last judgment has existed twice before, and now exists for the third time, was shewn above). Of the whole of these the former heaven consisted, and they are understood in the Apocalypse xx. 5, 6, by "those who are not of the first resurrection;" but since they were such as they are above described, that heaven was destroyed, and they of the second resurrection were cast out. But it ought to be known that they only were preserved who suffered themselves to be held bound by laws both civil and spiritual, they being capable of living together in society; howbeit, they who could not be restrained by those laws were not preserved, but were cast into hell long before the day of the last judgment: for societies are continually purified from, and defended against such. Hence, they who led a wicked life, who enticed the vulgar into the commission of evils, and entered on abominable arts, such as exist among spirits in the hells, (see the work on HEAVEN and HELL, n. 580), were cast out of societies, and this in *their* turns. In like manner

also the inwardly good are removed from societies, lest they should be contaminated by the inwardly evil; for the good perceive the interiors, and therefore pay no regard to the exteriors, except just so far as they agree with the interiors; they are sent in *their* turns, to places of instruction (concerning which see the work on HEAVEN and HELL, n. 512 to 520), and are carried thence into heaven; for the new heaven is formed of them, and they are understood by "those who are of the first resurrection." Thus much is here declared, in order that it may be known why so many of the Papal religion were tolerated and preserved until the day of the last judgment; but more will be said on the same subject in the following article, where the first heaven which passed away is to be treated of.

60. *The mode in which they were destroyed, and their habitations made a desert.* This I will here describe in few words; more fully in the explication on the Apocalypse. That the Babylon there treated of has been destroyed, no one but he who saw it can know, and to me it was given to see how the last judgment was brought about and thoroughly accomplished upon all, especially upon those of the Babylon. I, therefore, will describe it. This was granted me, principally in order to reveal to the world that all the things predicted in the Apocalypse are divinely inspired, and that the Apocalypse is a prophetic book of the Word; for if this, and at the same time the internal sense which there is in each expression of that book, as in each expression of the Prophets of the Old Testament, were not revealed to the world, that book might possibly be rejected, on account of being not understood; which would further make men totally incredulous of its contents, nay, of any such thing as a last judgment to come: in which disbelief those of the Babylon would confirm themselves more strongly than others. Lest this should be, it pleased the Lord to make me an eye-witness. But the whole of what I saw of the last judgment upon those of the Babylon, in other words, of the destruction of the Babylon, being in itself sufficient to fill a volume, cannot be here adduced: in this place I shall merely relate certain general aspects of it, reserving the particulars for the explication on the Apocalypse. Inasmuch as the Babylonish nation was settled in, and extended over, many tracts in the spiritual world, and had formed to itself societies in all the quarters, I will describe in regular succession the mode in which it was destroyed in each several quarter.

61. Destruction was effected after visitation, for visitation

always precedes. The act of exploring what the men are, and moreover the separation of the good from the evil, is visitation; and the good are then removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the last judgment was at hand, and trembling seized them all. Then those in the SOUTHERN QUARTER, and especially in the great city there, (see n. 58), were seen running to and fro, some with the intention of betaking themselves to flight, some of hiding themselves in the crypts, others of hiding in the cellars and caves beside their treasures, out of which others again carried any thing they could lay their hands on. But after the earthquakes there burst up an ebullition from below, (ab inferiori) which overturned every thing in the city and in the region round it. After this ebullition came a vehement wind from the east, which laid bare, shook, and overthrew every thing to its foundations, upon which all who were there were led forth, from every part, and from all their hiding-places, and cast into a sea of black waters: those who were cast into it, amounted to many myriads. Afterwards, from that whole region, a smoke ascended, as after a conflagration, and finally a thick dust, which was borne by the east wind to the sea, and strewn over it; for their treasures were turned into dust, with all those things they had called holy because they possessed them. This dust was strewn over the sea, because such dust signifies damnation. In the last place, there was seen, as it were a blackness flying over that whole region, which, when it was viewed narrowly, appeared like a dragon; a sign that the whole of that vast city and region was become a desert. This was seen, because dragons signify the falses of such a religion, and the abode of dragons signifies the desert *state* which remains after their overthrow; as in Jeremiah ix. 11.—x. 22.—xlix. 33.—Malichi i. 3. Certain persons were also seen to have, as it were a mill-stone around their left arms, which was a representative of their having confirmed their abominable dogmas from the Word; a mill-stone signifying such *things:* hence it was plain what these words in the Apocalypse signify, "The angel took up a stone, like a great mill-stone, and hurled it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall no more be found," Apoc. xviii. 21. But they who were in the session, which also was in that region, but nearer to the east, and in which they were consulting on the modes of enlarging their dominion, and of keeping the people in ignorance, and thence in blind obedience, (see above n. 58) were

not cast into that black sea, but into a gulf which yawned into length and depth beneath and around them. Such was the accomplishment of the last judgment upon the Babylonians in the southern quarter. But the last judgment upon those in front in the WESTERN QUARTER, and upon those in the NORTHERN QUARTER, where the other great city stood, was thus effected. After great earthquakes, which rent everything in those quarters to the very foundations, (these are the earthquakes which are understood in the Word, in Matthew xxiv. 7.—Luke xxi. 11.—likewise Apoc. vi. 12.—viii. 5—xi. 13.—xvi. 18, and in the prophecies of the Old Testament, and not any earthquakes in this world) an east wind went forth by the way of the south, through the west, into the north, despoiling the whole region, first that part of it in front in the western quarter, where the people of the dark ages dwelt underground, and afterwards the great city, which extended from that quarter, quite through the north, to the east, and laid it bare so utterly, that all things were exposed to view. But because there were not such riches there, no ebullition, and sulphurous treasure-consuming fire, were seen, but mere overturn and destruction, and at length exhalation of the whole into smoke; for the east wind went forth continually, blowing to and fro; it overthrew, it destroyed all things, and blew them clean away. The monks and common people were led forth to the amount of many myriads; some were cast into the black sea, on that side of it which faces the west; some into the great southern gulf, mentioned above; some into a western gulf, and some into the hells of the Gentiles, for a part of those who lived in the dark ages were idolaters, like the Gentiles. A smoke also was seen to ascend from that region, and to proceed as far as the sea; over which it hovered, depositing a black crust there; for that part of the sea into which they were cast, was encrusted over with the dust and smoke, into which their dwellings and their riches had been reduced; wherefore that sea has no longer a visible existence, but in its place is seen, as it were a black soil, and their hell is under it. The last judgment upon those who dwelt upon the mountains in the EASTERN QUARTER (see n. 58), was thus accomplished. Their mountains were seen to subside into the deep, and all those who were upon them to be swallowed up; and he whom they had placed upon one of the mountains, and whom they proclaimed to be god, was seen to become first black, then fiery, and with his *worshipers* to be cast headlong into hell. For the monks of the various orders who dwelt upon those mountains, declared that he

was god and that they were Christ, and wherever they went, they took with them the abominable persuasion that themselves were Christ. Finally, judgment was accomplished upon those who dwelt more remotely in the WESTERN QUARTER, upon the mountains there, and who are understood by the woman sitting upon the scarlet beast, who had seven heads which are seven mountains, of whom also something is related at n. 58. Their mountains too were seen, of which some yawned open in the middle, and the apertures widened into huge spiral gulfs, into which those on the mountains were cast. Other mountains were torn up by their foundations, and turned upside down, so that summit and basis were inverted; those who were thence in the plains were inundated as with a deluge, and covered over, and those who were among them from other quarters were cast into gulfs. But the things now related are only a small part of all I saw; more will be given in the explication on the Apocalypse. They were brought about and thoroughly accomplished in the beginning of the year seventeen hundred and fifty-seven. As regards the gulfs into which the whole *of the Babylonians* were cast, excepting those who were cast into the black sea, they are many in number. Four of them were discovered to me; one great gulf in the southern quarter, to the east there; another in the western quarter, to the south; a third in the western quarter, to the north there; a fourth still further in the angle between the west and north: the gulfs and the sea are their hells. These were seen, but in addition to these there are many more, which were not seen; for the hells of the Babylonish nation are distinct according to the various profanations of spiritual things, which belong to the good and the truth of the church.

62. Thus now was the spiritual world freed from such spirits, and the angels rejoiced on account of its liberation from them, because they of the Babylon infested and seduced whomsoever they could, and in that world more than in this, their cunning being more mischievous there, because they are spirits; for it is the spirit of each in which all his wickedness is hidden, since the spirit of the man is what thinks, wills, intends, and devises. Many of them were explored, and it was found that they had no belief in any thing at all, and that the abominable lust of seducing, the rich for the sake of their riches, and the poor for the sake of dominion, was rooted in their animi, and that they kept all men in the densest ignorance in order to obtain that end; thus blocking up the way to light, and therefore the

way to heaven: for the way to light and to heaven is obstructed, when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, invalidated, and taken away.

63. *That such among them as were in the affection of truth from good were preserved.* Those of the Papal religion who lived piously, and were in good, although not in truths, and still from affection desired to know truths, were taken and carried into a certain region, in front in the western quarter, near the north, habitations being given them, and societies of them instituted there, and then priests from the Reformed were sent thither, who instructed them from the Word, and as they are instructed, they are accepted into heaven.

64. *Of the state of those hereafter who come thence from the countries from the earth.* Since the last judgment is now accomplished, and all things are reduced by the Lord into order through means of it, and since all who are inwardly good are taken into heaven, and all who are inwardly evil are cast into hell, it is no longer permitted them, as heretofore it was, to form societies below and above hell, or to have any thing in common with other spirits, but as soon as ever they come thither, that is, at the death of each of them, they are altogether separated, and after passing a certain time in the world of spirits, they are carried into their own places. They therefore who profane holy things, that is who claim for themselves the power of opening and shutting heaven, and of remitting sins, (which are powers belonging to the Lord alone), and who place Papal bulls on an equality with the Word, and have dominion for an end, are henceforth carried away into that black sea, or into those gulfs, which are the hells of profaners. But it was declared to me from heaven, that those of that religion who are of such a nature, do not look at all to the life after death, because they deny it in their hearts, but that they look solely to the life in the world; and that hence they care not a straw (flocipendant) for this lot of theirs after death, which yet is to endure to eternity, but laugh at it, as a thing of nought.

OF THE FORMER HEAVEN AND ITS ABOLITION.

65. It is said in the Apocalypse, "I saw a great throne, and One sitting upon it, from whose face the heaven and the

land fled away, and their place was not found," xx. 11. And afterwards, "I saw a new heaven and a new land; the first heaven and the first land had passed away," xxi. 1. That a new heaven and a new land, after the passing away of the former heaven and the former land, do not mean the visible heaven or the land we inhabit, but an angelic heaven and a church, was shewn above in the first article, and also in those which follow it. For the Word in itself is spiritual, and therefore treats of spiritual things; spiritual things being those which are proper to heaven and the church; these are expounded by natural things in the sense of the letter, because natural things serve as a basis to spiritual things, without which basis the Word would not be a Divine Work, because it would not be complete; for the natural, which is the ultimate in Divine Order, completes, and makes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its foundation. Now whereas men have thought of the contents of the Word from a natural and not from a spiritual ground, therefore, by the heaven and the land which are mentioned here and elsewhere, they have understood none other than the sky and land which exist in the world of nature; hence it is that they all expect the passing away and destruction of these, followed too by a creation of new ones. But lest they should expect this everlastingly, from age to age in vain, the spiritual sense of the Word is opened, that thus it may be known what is understood by much in the Word, which, when thought of naturally, does not enter the understanding, and, at the same time, what is understood by the heaven and the land which will pass away.

66. But before shewing what is understood by the first heaven and the first land, it ought to be known, that by the first heaven is not understood the heaven formed of those who have become angels from the first creation of the world to the present time, for that heaven is abiding, and endures to eternity; for all who enter heaven are under the Lord's protection, and he who has once been received by the Lord, can never be plucked away from Him. But by the first heaven is understood a heaven which was composed (conflatum) of others than those who have become angels, and for the most part of those who could not become angels. Who they were, and what, shall be told in the following pages. This heaven it is, of which it is said, that it "passed away." It was called heaven, because they who were in it dwelt on high, forming societies upon rocks and mountains, and living in similar to natural delights, but never in any that were

spiritual; for very many who depart from the earth into the spiritual world, believe themselves in heaven, when they are on high, and in heavenly joy, when they are in world-like delights. Hence it was called heaven, but "the first heaven which passed away."

67. It is moreover to be noted, that this heaven which is called the first, did not consist of any who had lived before the Lord's coming into the world, but that all who composed it lived after His coming, for (as was shewn above, n. 33 to 38) a last judgment is effected at the end of every church, a former heaven being then abolished, and a new heaven created or formed; for all who led an outwardly moral life, and lived in piety and sanctity that was external, although not internal, were tolerated from the beginning to the end of the church, and this so long as the internals which belong to the thoughts and intentions could be held in bonds by the laws of society, civil and moral; but at the end of the church their internals are unveiled, and the judgment is then effected upon them. Hence it is, that a last judgment has been effected upon the inhabitants of this planet twice before, and now is, for the third time (see n. 46); thus also a heaven and a land have twice passed away, and a new heaven and a new land have been created; for the heaven and the land are the church in either world, as shewn above, n. 1 to 5. Hence it is plain, that the new heaven and the new land, mentioned in the prophets of the Old Testament, are not that new heaven and new land mentioned in the Apocalypse, but that the former existed from the Lord when He was in the world, and that the latter exist from Him now. Concerning the heaven and the land in the prophets of the Old Testament, it is thus written, "Behold I am about to create a new heaven and a new land, neither shall the former be remembered," Isaiah lxv. 17. And in another place, "I am about to make a new heaven and a new land," Isaiah lxvi. 22; besides what is said in Daniel.

68. Since the first heaven which passed away is the subject now treated of, and since no one knows any thing concerning it, I will describe it in order.

I. Of whom the first heaven consisted.

II. What kind of heaven it was.

III. How it passed away.

69. *Of whom the first heaven consisted.* The first heaven was composed of all upon whom the last judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits, (concerning which world see the work on HEAVEN and

HELL, n. 421 to 520), nor upon any who were yet living *in this world*, but solely upon those who had made to themselves the likeness of a heaven, of whom the greater part were on mountains and rocks; these also were they whom the Lord meant by the goats, which he placed on the left, Matthew xxv. 32, 33, and following verses. Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mahometans and Gentiles, who had all formed to themselves such heavens in their own places. What manner of men they were shall be told in few words. They were those who lived in the world in external, and never in internal, sanctity; who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine Laws, therefore, who were external or natural, and not internal or spiritual men; who also were in the doctrinals of the church, and were able to teach them, but whose lives were not accordant with them; and who filled various offices, and did uses, but not for the sake of uses. These, and all throughout the whole world who were like them, and lived after the Lord's coming, constituted the first heaven. This heaven therefore was such as the world and church upon earth is, among those who do good, not because it is good, but because they fear the laws, and the loss of fame, honor, and lucre; they who do good from no other origin, do not fear God, but men, and are destitute of conscience. In the first heaven of the Reformed, there was a large proportion of spirits, who believed that man is saved by faith alone, and did not live the life of faith, which is charity; and who loved much to be seen of men. In all these spirits, so long as they were associated together, the interiors were closed, that they might not appear, but when the last judgment was at hand they were opened; and it was then found that inwardly they were obsessed by falses and evils of every kind, and that they were against the Divine, and were actually in hell: for every one after death is immediately bound to his like, the good to their like in heaven, but the evil to their like in hell, yet they do not go to them before the interiors are unveiled; in the meantime they may live together in society with those who resemble them in externals. But it is to be noted, that all who were inwardly good or spiritual, were separated from those *spirits*, and elevated into heaven, and that all who were outwardly, as well as inwardly, evil, were also separated from them, and cast into hell; and this from the time immediately succeeding the Lord's advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves,

who constituted the first heaven, and who were of the kind above described.

70. There were many reasons why such societies, or such heavens were tolerated; the principal reason was, that by external sanctity, by external sincerity and justice, they were conjoined with the simple-good, who were either in the ultimate heaven, or were still in the world of spirits and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple-good, in the ultimate heaven, and in the world of spirits, look principally to externals, yet are not inwardly evil; wherefore if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate, upon which the superior heaven subsists, as upon its own basis. That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: "The servants of the householder came and said unto him, Didst thou not sow good seed in thy field, whence then are the tares? and they said, Wilt thou then that we go and gather them up? but he said, Nay, lest, while ye gather up the tares, ye root up also the wheat with them: let both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn: but gather the wheat into barns. He that hath sowed the good seed, is the Son of Man: the field is the world: the good seed are the sons of the kingdom, the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burnt with fire, so shall it be in the consummation of this age," Matt. xiii. 27 to 30, 37 to 40. The consummation of this age, is the last time of the church; the tares are those who are inwardly evil; the wheat are those who are inwardly good; the gathering the tares together, and binding them in bundles to burn, is the last judgment.[q] The like is understood in the same

[q] That bundles in the Word signify the arrangement of the truths and falses a man has, into series, thus also the arrangement of men in whom truths and falses are, n. 4686, 4687, 5339, 5530, 7408, 10303. That the Son of Man is the Lord as to Divine Truth, n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9087. That the sons are the affections of truth from good, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; therefore, that the sons of the kingdom are those who are in the affections of truth from good; and the sons of evil, those who are in the affections of the false from evil; whence the latter are called tares, and the former good seed; for tares signify the false from evil, and good seed, truth from good; that the seed of the field is truth from good in

chapter by the Lord's parable of the fishes of all kinds, which were gathered together, and the good placed in vessels, but the bad cast away; concerning which it is also said, "so shall it be in the consummation of the age; the angels shall go forth, and separate the evil from the midst of the just," verses 47, 48, 49. They are compared to fishes, because fishes in the spiritual sense of the Word, signify natural and external men, both good and evil; what the just signify may be seen below.[r]

71. *What kind of heaven it was*, may be concluded from the things already said of it; as also from this, that they who are not spiritual by acknowledgment of the Lord, by a life of good, and by an affection of truth, and still appear as spiritual by external sanctity, by talk [sermocinatio] on Divine things, and by sincerities for the sake of themselves and the world, rush into the abominations which accord with their lusts, when they are left to their own internals; for nothing detains them, neither fear of God, nor faith, nor conscience. Hence it was, that as soon as ever they who were in the first heaven were yielded up into their own interiors, they were in open conjunction with the hells.

72. *The manner in which the first heaven passed away* was described before, in describing the last judgment upon the Mahometans and Gentiles, n. 50 to 51; and upon the Papists, n. 61, 62, 63, since they also in their own places were constituents of the first heaven. It remains that something be said of the last judgment upon the Reformed, who are also called Protestants and Evangelici, or of the manner in which the first heaven composed of them passed away; for (as was said above) judgment was effected upon those only of whom the first heaven consisted. After being visited, and yielded up into their own interiors, they were separated from each other, and divided into classes according to evils and their

man, from the Lord, n. 1940, 3038, 3210, 3373, 10248, 10249. That seed in the opposite sense is the false from evil, n. 10248. That the seed of the field is also the nutrition of the mind by Divine Truth from the Word, and that sowing is instruction, n. 6158, 9272. That the consummation of the age is the last time of the church, n. 4535, 10622.

[r] That fishes, in the spiritual sense of the Word signify scientifics, which belong to the natural or external man, and hence also natural or external men, both evil and good, n. 40, 991. That animals of all kinds correspond with such things as are in man, n. 45, 46, 246 714, 716, 719, 749, 2170, 2180, 3519, 9280, 10609. That, in the Word, they to whom the Lord's justice and merit are attributed, are called just; they to whom self-justice and self-merit are attributed, are called unjust, n. 3648, 5069, 9263.

derivative falses, and according to falses and their derivative evils, and were cast into hells correspondent with their loves. Their hells surrounded the middle region on all sides, for the Reformed were in the middle, the Papists around them, the Mahometans around the Papists, and the Gentiles in the outmost circuit. (See n. 48.) Those who were not cast into hells, were ejected into deserts; yet there were some sent down to the plains in the southern and northern quarters, there to form societies, and be instructed and prepared for heaven; these are they who were preserved. But how all these things were accomplished, cannot be minutely described in this place, for the judgment upon the Reformed was of longer continuance than upon others, and was effected by successive changes. Now since much that is worthy of mention was then heard and seen, I will present the particulars in their own order in the explication on the Apocalypse.

OF THE STATE OF THE WORLD, AND OF THE CHURCH HEREAFTER.

73. The state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world, does not induce any change in the natural world as regards the outward form; so that the affairs of states, peace, treaties, and wars, with all other things which belong to societies of men, in general, and in particular, will exist in the future, just as they existed in the past. The Lord's saying, that "in the last times there will be wars, and that nation will then rise against nation, and kingdom against kingdom, and that there will be famines, pestilences, and earthquakes in divers places," Matthew xxiv. 6, 7, does not signify that such things will exist in the natural world, but that things correspondent with them will exist in the spiritual world, for the Word in its prophecies does not treat of the kingdoms, or of the nations upon earth, or consequently of their wars, or of famines, pestilences, and earthquakes in nature, but of such things as correspond to them in the spiritual world; what these things are, is explained in the Arcana Cœlestia, and a collection of passages on the subject may be seen below.*

*From the Arcana Cœlestia. That wars in the Word signify spiritual combats, n. 1659, 1664, 8295, 10455. That hence all the arms of war, as the bow, the sword, the shield, signify something of spiritual

But as for the state of the church, this it is which will be dissimilar hereafter; it will be similar indeed in the outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now, will exist among the Gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, that is on spiritual things which relate to heaven, because spiritual liberty has been restored to him. For all things in the heavens and in the hells are now reduced into order, and all thinking which entertains or opposes Divine things inflows from thence,—from the heavens, all which is in harmony with Divine things, and from the hells, all which is opposed to them. But man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual liberty, or of influx: nevertheless it is perceived in heaven, and also by man himself when he dies. Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior Divine Truths are revealed by means of it; for man in his former state would not have understood them, and he who would have understood them, would have profaned them. That liberty is given to man by means of an equilibrium between heaven and hell, and, that man cannot be reformed except in freedom, may be seen in the work on HEAVEN and HELL, n. 597, to the end.

74. I have had various converse with the angels, concerning the state of the church hereafter. They said, that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it; but that still they have slender hope of the

combat, n. 1788, 2686. That kingdoms signify churches as to truths and as to falses, n. 1672, 2547. That nations signify those in the church, who are in goods and who are in evils, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327. That famine signifies a defect of the knowledges of good and truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893. That it also signifies the desolation of the church, n. 5279, 5415, 5576, 6110, 6141, 7102. That pestilence signifies the vastation and consummation of good and truth, n. 7102, 7505, 7507, 7511. That earthquakes signify changes of the state of the church, n. 3355.

men of the Christian church, but much of some nation far distant from the Christian world, and therefore removed from infesters [infestatores], which nation is such, that it is capable of receiving spiritual light, and of being made a celestial spiritual man, and they said, that at this day interior Divine Truths are revealed in that nation, and are also received in spiritual faith, that is, in life and in heart, and that it worships the Lord.

A

CONTINUATION

CONCERNING

THE LAST JUDGMENT,

AND CONCERNING

THE SPIRITUAL WORLD.

PUBLISHED IN AMSTERDAM,

1763.

A CONTINUATION

CONCERNING

THE LAST JUDGMENT.

THAT THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

1. In the former small work on the Last Judgment, the following subjects were treated of: That the day of the last judgment does not mean the destruction of the world, n. 1 to 5. That the procreations of mankind will never cease, n. 6 to 13. That heaven and hell are from mankind, n. 14 to 22. That all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, n. 23 to 27. That the last judgment must be, where all are together; therefore in the spiritual world, and not on the earth, n. 28 to 32. That the last judgment exists, when the end of the church is; and that the end of the church is, when faith is not, because charity is not, n. 33 to 39. That all the things, which are predicted in the Apocalypse, are at this day fulfilled, n. 40 to 44. That the last judgment has been accomplished, n. 45 to 52. Of the Babylon, and of its destruction, n. 53 to 64. Of the former heaven, and of its abolition, n. 65 to 72. Of the state of the world and of the church hereafter, n. 73, 74.

2. The subject of the last judgment is continued, principally that it may be known what the state of the world and the church was before the last judgment, and what the state of the world and the church has become since; also, how the last judgment was accomplished upon the Reformed.

3. It is a common opinion in the Christian world, that the universal heaven we see, and the universal earth we inhabit, will perish at the day of the last judgment, and that a new heaven and a new earth will become extant in their places; that the souls of men will then regain their bodies, and that man will thus again be man as he was before. This opinion has become matter of faith, because the Word has not been

understood otherwise than according to the sense of its letter: (and it could not be understood otherwise, until its spiritual sense was discovered,) also, because there is a wide-spread belief, that the soul is the mere breath exhaled by man, and that spirits, as well as angels, are as unsubstantial as the wind. While there was such a deficiency of understanding concerning souls, and concerning spirits and angels, the last judgment could not be thought of in any other manner. But when it comes to be understood, that a man is a man after death, just as he was a man in the world, with the sole difference, that then he is clothed with a spiritual, and not as before with a natural body; and further, that the spiritual body appears before those who are spiritual, even as the natural body appears before those who are natural, it may then also be understood, that the last judgment will not be in the natural, but in the spiritual world; for all the men who were ever born and have died, are together there.

4. When this is understood, then may the paradoxes be dissipated, which man would otherwise entertain on the state of souls after death, and their re-union with putred corpses, and on the destruction of the created universe; in other words, on the last judgment. The paradoxes he would entertain on the state of souls after death, are these: that man was then like an exhalation, or like wind, or like ether; either that he was floating in the air, or permanent in no place, but in a somewhere, (in Ubi) which they call Pu; and that he saw nothing, because he had no eyes; heard nothing, because he had no ears; spoke nothing, because he had no mouth; and was therefore blind, deaf, and dumb; and that he was continually, and, it must be, sorrowfully, longing to regain those functions of the soul, from which all the joyousness of life proceeds, at the day of the last judgment: also, that the souls of all who have lived since the first creation, were in the same wretched state, and that the men of fifty or sixty ages ago, were likewise still floating in the air, or remaining in Pu, and awaiting the judgment; with other lamentable things.

5. I pass over paradoxes, similar to, and equally numerous with these, which the man, who knows not that he is a man after death, as before it, must entertain concerning the destruction of the universe. But he who does know, that a man, after death, is not an exhalation, or a wind, but a spirit, and, if he has lived well, an angel in heaven, and that spirits and angels are men in a perfect form, may think from his intellect, of the future state, and the last judgment; re-

jecting the non-intellectual faith which harbors mere traditions: and may also with certainty conclude from his intellect, that the last judgment, which is predicted in the Word, will not exist in the natural world, but in the spiritual world, where all are together: and furthermore, that whenever it does exist, it must be revealed, for the sake of the fidelity of the Word. [propter fidem Verbi.]

6. Put away from you the idea of the soul being an exhalation, and then think of your own state, or of the state of your friends, or of the state of your infants after death. Shall you not think you will be a living man, [quod victurus sis homo] and they likewise? And since there is no proper life without the senses, you cannot think otherwise than that they also see, hear, and speak; which also accords with the inscriptions of those who erect monuments over deceased relations, and place them in heaven among the angels, in white garments, and in paradises. But if afterwards you relapse into the idea, that the soul is an exhalation, and has no sensitive life until after the last judgment, can you help being distracted when you think, "What, and where shall I be in the meantime? Shall I float in the air, or remain in Pu? Yet the preacher teaches me that after death I shall come among the blessed, if I have believed well, and lived well." You may believe then, as the truth is, that you are a man after death as well as before it, differing only, as spiritual differs from natural. Thus also, think all those who are believers in eternal life, without knowing any thing of this hypothetic tradition on the soul.

7. From what has been said already, it may appear, that the last judgment cannot exist in the natural world, but may exist in the spiritual world. That it also has existed there, may be seen from the things related of it from sight, in the former small work ON THE LAST JUDGMENT, n. 45 to 72, and, will appear still further, from the particulars, about to be related from sight, of the last judgment upon the Reformed. He who attends, may also see it, from the new things which are now revealed concerning heaven, the Word, and the church. What man can draw such things from himself?

OF THE STATE OF THE WORLD AND OF THE CHURCH BEFORE THE LAST JUDGMENT, AND AFTER IT.

8. THAT the last judgment has been accomplished in the spiritual world, may appear from what has just been said:

nevertheless, in order to know any thing of the state of the world and the church before and after it, a thorough knowledge of the following subjects is necessary.

I. What is understood by the former heaven and the former land which passed away. Apoc. xxi. 1.

II. Who, and what manner of men, those in the former heaven, and in the former land, were.

III. That before the last judgment was effected upon them, much of the communication between heaven and the world, therefore also between the Lord and the church, was intercepted.

IV. That after the last judgment the communication was restored.

V. That hence it is, that after the last judgment, and not sooner, revelations were made for the new church.

VI. That the state of the world and of the church before the last judgment was as evening and night, but after it, as morning and day.

9. I. *What is understood by the former heaven and the former land which passed away, mentioned in the Apocalypse* xxi. 1. The former heaven, and the former land there mentioned, neither mean a heaven visible to the eyes of men in the world, and a land inhabited by men; nor the former heaven, which is the abode of all those, since the first creation, who have lived well. But congregations of spirits are understood, who, between heaven and hell, had made seeming heavens [tanquam cælos] for themselves: and inasmuch as all spirits and angels inhabit lands, as well as men, therefore, by the former heaven and the former land, these *seeming heavens themselves* are understood. The passing away of that heaven and that land was a thing seen, and it has been described from sight in the work ON THE LAST JUDGMENT, n. 45 to 72.

10. II. *Who, and what manner of men, those in the former heaven, and in the former land, were*, was described in the work ON THE LAST JUDGMENT; but inasmuch as on a knowledge of this subject, depends the understanding of what follows, who and what they were, shall again be told. All those who gathered themselves together underneath heaven, and in various places formed seeming heavens for themselves, and also called them heavens, were conjoined with the angels of the ultimate heaven, but only as to externals, not as to internals. For the most part they were the goats and those akin to them, who are named in Matthew xxv. 41 to 46; who, indeed, in the world had not done evils, for, morally, they had lived well; but they had not done goods from

a good origin, for they had separated faith from charity, and hence, had not regarded evils as sins. Now, because in externals they had lived as Christians, they were conjoined with the angels of the ultimate heaven, who were like them in externals, but unlike them in internals ; they being the sheep, and in faith, yet in the faith of charity. On account of this conjunction they were necessarily tolerated; for the act of separating them, before the last judgment, would have brought ruin upon those who were in the ultimate heaven, who would have been drawn into destruction with them. This is what the Lord foretold in Matthew: "Jesus spake a parable; the kingdom of the heavens is like unto a man who sowed good seed in his field: but while men slept, his enemy came, and sowed tares, and went away: when the blade was sprung up, and brought forth fruit, then appeared the tares also: so the servants of the householder coming, said unto him, Sir, didst not thou sow good seed in thy field? Whence then are the tares? Wilt thou then that we go and gather them up? But he said, Nay, lest, while ye gather up the tares, ye root up also the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. He who hath sown the good seed, is the Son of Man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burned, so shall it be in the consummation of the age," xiii. 24 to 30, 37 to 40; the consummation of the age, is the last time of the church; the tares are those who are inwardly evil; the wheat are those who are inwardly good; the gathering the tares together to burn, is the last judgment upon the evil; *the care* lest a separation before the last judgment should bring ruin upon the good, is signified by "lest in collecting the tares you should at the same time root up the wheat with them: suffer them both to grow till the harvest."

11. III. *That before the last judgment was effected upon them, much of the communication between heaven and the world, therefore between the Lord and the church, was intercepted.* All enlightenment comes to man from the Lord through heaven and enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed,

and its light arrested, by the interjacent moon. Wherefore, if any thing had been then revealed by the Lord, either it would not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now since all these interposing congregations were dissipated by the last judgment, it is plain, IV. *That the communication between heaven and the world, or between the Lord and the church, has been restored.*

12. V. *Hence it is, that after the last judgment, and not sooner, revelations were made for the New Church.* For since communication has been restored by the last judgment, man is able to be enlightened and reformed; that is, to understand the Divine Truth of the Word, to receive it when understood, and to retain it when received, for the interposing obstacles are removed; and therefore John, after the former heaven and the former land passed away, said that he "saw a new heaven and a new land, and then, the holy city Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband; and heard One sitting upon the throne, say, Behold I make all things new." Apoc. xxi. 1, 2, 5. That the church is understood by Jerusalem may be seen in the DOCTRINE CONCERNING THE LORD, n. 62 to 64. Concerning its new *revelations* see n. 65 of the same work.

13. VI. *That the state of the world and of the church before the last judgment was as evening and night, but after it, as morning and day.* When the light of truth does not appear, there is a state of the church in the world like evening and night; (that there was such a state before the last judgment, may appear from what is said in n. 11); but when the light of truth appears, and the truth is received, there is a state of the church in the world like morning and day. Hence it is, that these two states of the church are called evening and morning, and night and day, in the Word; as in the following passages: "The Holy One said unto me. Until the evening (and) the morning (be) two thousand three hundred; then the holy thing shall be justified," Dan. viii. 14. "The vision of the evening and the morning is truth," Dan. viii. 26. "There shall be one day, which is known to Jehovah, neither day nor night, for about the time of evening there shall be light," Zech. xiv. 7. "One crying unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night," Isaiah xxi. 11, 12. Concerning the last time of the church, Jesus said, "Watch, for ye know not when the

Lord of the house will come, whether at evening, at midnight, at cock-crowing, or in the morning," Mark xiii. 35. "Jesus said, I must work while it is day; the night cometh, when no one can work," John ix. 4; and elsewhere, as in Isaiah xvii. 14. Jer. vi. 4, 5. Psalm xxx. 6. Psalm lxv. 9. Psalm xc. 6. Since such things are understood by evening and morning, therefore the Lord, in order to fulfil the Word, also was buried in the evening and rose again in the morning.

OF THE LAST JUDGMENT UPON THE REFORMED.

14. THE former work ON THE LAST JUDGMENT treated of the judgment upon those who are understood by the Babylon; and somewhat of the judgment upon the Mahometans, and upon the Gentiles; but not of the judgment upon the Reformed. It was said only that the Reformed were in the middle, arranged there according to countries; the Papists around them; the Mahometans around the Papists, and the Gentiles, and peoples of various religions in the circumferences. The Reformed constituted the middle, or central region, because they read the Word, and worshiped the Lord, and hence had the greatest light: and spiritual light, proceeding from the Lord as a sun, which *sun* in its essence is Divine Love, extends itself in all possible directions, and enlightens even those who are in the extreme circumferences, opening *in them* the faculty of understanding truths, in as far as their religions allow them to be receptive. For spiritual light in its essence is Divine Wisdom, and it enters the intellect in man, in as far as, from knowledges received, he has the faculty of perceiving it; and does not pass through spaces, like the light of the world; but through the affections and perceptions of truth, therefore, in an instant, to the last limits of the heavens. From these *affections and perceptions*, arise the appearances of spaces in the spiritual world. On this subject much may be seen in THE DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 104 to 113.

15. The last judgment upon the Reformed shall be described in the following order.

I. Upon whom among the Reformed the last judgment was effected.

II. Of the signs and visitations preceding the last judgment.

III. How the universal judgment was effected.

IV. Of the salvation of the sheep.

16. I. *Upon whom among the Reformed the last judgment was effected.* The last judgment was effected upon those only of the Reformed, who professed a *belief in* God, read the Word, heard sermons, partook of the sacrament of the supper, and did not neglect the solemnities of church worship, in the world; and yet thought that adulteries, various kinds of theft, lying, revenge, hatred, and the like, were allowable. These, although they professed *a belief* in God, still made no account of sins against Him; though they read the Word, still they made no account of the precepts of life in it; though they heard sermons, still they paid no attention to them; though they partook of the sacrament of the supper, still they desisted not from the evils of their former lives; and though they did not neglect the solemnities of worship, still they amended their lives in nothing. Thus they lived as if from religion in their externals, yet were totally destitute of it in their internals. These are they who are understood by the Dragon in the Apocalypse xii.; for it is there said of the Dragon, that it was seen in heaven, that it fought with Michael in heaven, and that it drew down the third part of the stars from heaven; which things are said, because these spirits, by means of the profession of a belief in God, by reading the Word and by outward worship, communicated with heaven. These same spirits are understood by the goats in Matthew xxiv.; to whom it is not said that they did evils, but that they omitted to do goods; and all such omit to do goods which are goods, because they do not shun evils as sins, and, because, although they do not commit them, they think them allowable, and therefore commit them in spirit, and in body, too, when they can.

17. Upon all such among the Reformed the last judgment was effected, but not upon those, who did not believe in God, who contemned the Word, and rejected from their hearts the holy things of the church, for all these, so soon as ever they went from the natural into the spiritual world, were cast into hell.

18. All who lived like Christians in externals, and made no account of a Christian life, were outwardly in unity with the heavens, but inwardly with the hells, and since they could not be torn away instantaneously from their conjunction with heaven, they were detained in the world of spirits, which is mediate between heaven and hell, and it was there permitted them to form societies, and to live together as in the world; and by arts unknown in the world, to cause splendid appearances, and by this means to persuade them-

selves and others, that they were in heaven; from the outward appearance, therefore, they called their societies heavens. The heavens and the lands in which they dwelt, are understood by the former heaven, and the former land which passed away, Apoc. xxi. 1.

19. In the mean time, so long as they remained there, the interiors of their minds were closed over, and the exteriors were opened; by which means, their evils, which united them with the hells, were not apparent. But on the approach of the last judgment, their interiors were unclosed, and they then appeared before all, such as they really were; and since they then acted in unity with the hells, they were no longer able to simulate Christian lives, but rushed with delight into evils and crimes of every description, and were turned into devils, and, moreover, were seen as such, some black, some fiery, and some livid like corpses; those who were in the pride of self-intelligence, appearing black; those who were in the furious love of ruling over all, appearing fiery; and those who were in the neglect and contempt of truth, appearing livid like corpses. Thus were the scenes of those theatres changed.

20. The Reformed constitute the inmost part or middle region of the world of spirits, which is mediate between heaven and hell, and are there arranged according to countries. In the centre of this middle region are the English; towards the south and the east of it are the Dutch; towards the north, the Germans; towards the west and the north, the Swedes; and towards the west, the Danes. But those only, who have led lives of charity and its faith, are in that middle region: many societies of them dwell there. Surrounding them are those of the Reformed, who have not led lives of faith and charity: these are they who made seeming heavens to themselves. But there is a different arrangement of all in heaven, as well as of all in hell. The reason why the Reformed constitute the middle is, because the Word is read, and the Lord is worshiped among them, in consequence of which, the light is greatest where they are; and thence, as from a centre, this light is propagated to, and enlightens, all the circumferences. For the light in which spirits and angels are, proceeds from the Lord as a Sun, and this Sun, in its essence, is Divine Love, and the light which proceeds from it, in its essence, is Divine Wisdom: all the spirituality [omne spirituale] of that world is derived from it. Concerning the Lord, as the Sun of the spiritual world, and concerning the light and heat of that Sun, see the work on HEAVEN and HELL, n. 116 to 140.

21. Every arrangement of the societies in that world, is an arrangement according to the differences of love; the reason of which is, that love is the life of man, and the Lord, Who is Divine Love Itself, arranges them according to receptions of it; and the differences of loves are innumerable, and known to no one, but the Lord alone. He so conjoins the societies, that they all lead, as it were, one life of man; the societies of the heavens, one life of celestial and spiritual love; the societies of the hells, one life of diabolical and infernal love; the heavens and hells He conjoins by oppositions. On account of this arrangement, every man, after death, goes into the society of his own love, and cannot go into any other, for his love opposes it. Hence it is, that they who are in spiritual love are in heaven, but that they who are in mere natural love are in hell. Spiritual love is entirely and only implanted [unice inditur] by a life of charity, and natural love remains natural, if a life of charity is omitted; and natural love, if it is not subjected to spiritual love, is opposed to it.

22. From these particulars it may appear, upon whom of the Reformed, the last judgment was effected;—that it was not upon those who were in the centre, but upon those who were around it: whose external morality, as was said above, gave them the outward appearance of Christians, while inwardly they were not Christians, because they were destitute of spiritual life.

23. *Of the signs and visitations preceding the last judgment.* There was seen, as it were a stormy cloud upon those who had formed to themselves seeming heavens, which appearance resulted from the presence of the Lord in the angelic heavens above them, especially from His presence in the ultimate heaven, lest any of the *angels* of that heaven, in consequence of conjunction with these spirits, should be carried away, and perish with them. The superior heavens moreover were brought down nearer to them, by means of which, the interiors of those upon whom the judgment was about to come were disclosed; on which disclosure, they appeared no longer like moral Christians, as before, but like demons; in tumults, and in mutual strife, about God, the Lord, the Word, faith, and the church; and because their concupiscences to evils were then let loose, they rejected all these subjects with contempt and ridicule, and rushed into every kind of enormity. Thus the state of those heavenly inhabitants was changed. Then at the same time, all their splendid appearances, which they had made to themselves by arts unknown in the world, vanished away;

their palaces were turned into vile huts; their gardens into stagnant pools; their temples into heaps of rubbish; and the very hills they inhabited into mounds of gravel, and into other similar things, which corresponded to their depraved animi, and their cupidities. For all the visible things of the spiritual world, are the correspondences of the affections of spirits and angels. These were the signs of the coming judgment.

24. As the disclosure of the interiors increased, so the order among the inhabitants was changed and inverted. Those who were most potent in reasonings against the holy things of the church, rushed into the middle, and assumed the dominion; and the rest, who were less potent in reasonings, receded to the circumferences, and acknowledged those who were in the middle, as their tutor-angels. Thus they banded themselves into the form (facies) of hell.

25. These changes of their state were accompanied by various concussions of their dwellings and lands; which were followed by earthquakes, mighty according to their perversities. Here and there, too, gaps were made towards the hells which were under them, and a communication was thus opened with these hells: there were then seen exhalations ascending, as of smoke mingled with sparks of fire. These also were signs which preceded, and they are understood by the Lord's words on the consummation of the age, and afterwards on the last judgment, in the Evangelists, "Nation shall be stirred up against nation; there shall be great earthquakes in divers places; signs also from heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring."

26. VISITATIONS also were made by angels; for before any ill-constituted [male sarta] society perishes, visitation always precedes. The angels exhorted them to desist, and denounced destruction upon them if they did not. At the same time they sought out, and separated, any good spirits who were intermingled with them. But the multitude, excited by their leaders, reviled the angels, and rushed in upon them, for the purpose of dragging them into some public place, and treating them in an abominable manner; just indeed as was done in Sodom. The most of these spirits were *professors* of faith separated from charity; and there were even some among them, who professed charity, and yet led wicked lives.

27. III. *How the universal judgment was effected.* Since the visitations and premonitory signs of the coming judgment could not deter their animi from abominable practices, and

from seditious plottings against those who acknowledged the Lord as the God of heaven and earth, held the Word sacred, and led a life of charity, therefore the last judgment came upon them. It was thus effected.

28. The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering of the good from every quarter. For the Lord does not bring destruction upon any, but only protects his own, and draws them away from communication with the wicked; whereupon, the wicked come into their own concupiscences, by which they are impelled into every kind of abomination. Then all who were about to perish, were seen together in the likeness of a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down: but the attempt was vain, for the tail was cast down, and the dragon, which also appeared elevated, sank beneath. It was granted me to see this representation, that I might know and make known who are understood by the dragon in the Apocalypse; namely, that the dragon means all who read the Word, hear sermons, and perform the rites of the church, making no account of the concupiscences of evil which beset them, and inwardly meditating thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live like devils in spirit, and like angels in body. These constituted the body of the dragon, but the tail was composed of those who, when in the world, lived in faith separated from charity, and were like the former in regard to thoughts and intentions.

29. Then I saw some of the rocks they inhabited subsiding to the lowest depths [ima]; some transported to a great distance; some cleft in the middle, and those who were on them cast down through the openings; and others inundated as with a deluge. And I saw many spirits collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant waters, and deserts, which were so many hells. The rest who were not on rocks, but scattered here and there, and who yet were in similar evils, fled affrighted to the Papists, Mahometans, and Gentiles, and professed their religions, which they could do without any disturbance of the animus, because they themselves had no religion at all; but still, lest they should seduce these *spirits* also, they were driven away, and thrust down to their own companions

in the hells. This is a general description of their destruction; the particulars, I saw, are too numerous to be here described.

30. *Of the salvation of the sheep.* After the last judgment was accomplished, there was then joy in heaven, and also light in the world of spirits, such as was not before. The kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse xii. 10, 11, 12; and there was light in the world of spirits, because the infernal societies *which were removed,* had been interposed, like clouds which darken the earth. A similar light also then arose in men in the world, giving them new enlightenment.

31. I then saw angelic spirits, in great numbers, rising from below, [ex Inferis] and elevated into heaven. They were the sheep, there reserved, and guarded by the Lord for ages back, lest they should come into the malignant sphere of the influence of the dragonists, and their charity be suffocated. These are they, who are understood in the Word, by those who went forth from the sepulchres; also, by the souls of those slain for the testimony of Jesus, who were watching; and by those who are of the first resurrection.

A CONTINUATION

CONCERNING

THE SPIRITUAL WORLD.

OF THE SPIRITUAL WORLD.

32. The spiritual world has been treated of in a special work on Heaven and Hell, in which many particulars of that world are described; and since every man enters that world after death, his state then, is also described there. It has been commonly known, that man will live after death, because he is born a man, and created in the image of God, and because the Lord, in His Word, teaches it; but the manner of his future life has hitherto been unknown. It has been believed that he was then a soul, of which the

only idea conceived was, that it resembled air, or ether, with some cogitativeness residing in it, and without such sight as belongs to the eye, without such hearing as belongs to the ear, and without such speech as belongs to the mouth. And yet man is equally a man after death; and so much a man, that he knows no other than that he is still in the former world; he sees, hears, and speaks, as in the former world; he walks, runs, and sits, as in the former world; he eats and drinks, as in the former world; he sleeps and awakens, as in the former world; he enjoys the conjugial delight, as in the former world; in a word, is a man, in the general, and in every particular; from which it is plain, that death is but a continuation of life, and a mere transit.

33. There are many causes of man's ignorance of this, his state after death; one of which is, that he could not be enlightened, so little faith had he in the immortality of the soul; as may appear from many, even of the learned, who believe themselves to be similar to beasts, and only more perfect than they, in having the faculty of speech; thus denying the life after death in their hearts, although they admit it with their mouths. This way of thinking of theirs has made them so sensual, that they cannot believe that a man is a man after death, because they do not see him with their eyes, for they say, how can a soul be a man? It is not so with those who believe they will live after death; their interior thought is, that they shall go to heaven, enjoy delights with the angels, see heavenly paradises, and stand before the Lord in white garments, besides other things. This is their interior thought; their exterior thought may possibly wander from it, when they think of the soul, from the hypothesis of the learned.

34. That a man is equally a man after death, although he is not apparent to the eyes, may appear from the angels seen by Abraham, by Gideon, by Daniel, and other prophets; from the angels seen in the Lord's sepulchre, and afterwards, oftentimes, by John in the Apocalypse; especially from the Lord Himself, who showed his disciples that He was a man, by touch, and by eating, and yet became invisible to their eyes. The reason why they saw Him was, because the eyes of their spirits were then opened; and when these eyes are opened, the things in the spiritual world appear as clearly as the things in the natural world.

35. Since it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been given me to see the things which are in the spiritual world, as well as to describe them. I can asseve-

rate, that they are not visions, but THINGS SEEN in all wakefulness.

36. The difference between a man in the natural world, and a man in the spiritual world, is, that the one man is clothed in a spiritual body, but the other in a natural body; and the spiritual man sees the spiritual man, as clearly as the natural man sees the natural man; but the natural man cannot see the spiritual man, and the spiritual man cannot see the natural man, on account of the difference between natural and spiritual; what kind of difference this is, may be described, but not in a few words.

37. From the visual experience of so many years, I am enabled to relate the following: that there are lands in the spiritual world, just as in the natural world; and that there are hills and mountains, and plains and valleys, also fountains and rivers, lakes and seas; that there are paradises and gardens, and groves and woods, and palaces and houses; also, that there are writings and books, professions and trades; and that there are precious stones, gold and silver; in short, that there are all the things, in general and in particular, which exist in the natural world, and that these things are infinitely more perfect in the heavens.

38. But the difference in general is this; that all things in the spiritual world, are from a spiritual origin, and hence, as to their essence, are spiritual, for they are from the sun there, which is pure love; and that all things in the natural world, are from a natural origin, and hence, as to their essence, are natural, for they are from the sun there, which is pure fire. Hence it is, that the spiritual man must be nourished with food from a spiritual origin, as the natural man is, with food from a natural origin. More may be seen in the work on HEAVEN and HELL.

OF THE ENGLISH IN THE SPIRITUAL WORLD.

39. THERE are two states of thought in man, an external and an internal state; man is in the external state in the natural world; in the internal state in the spiritual world: these states with the good, are united, but not with the wicked. What a man is, as regards his internal state, is rarely manifest in the natural world, because, from his infancy, he has chosen to be moral, and has learned to seem. But what he is, clearly appears in the spiritual world, for spiritual light reveals it, and besides, man is then a spirit, and the spirit is the internal man. Now, since it has been

given me to be in that light, and from it, to see what the internal is, in the men of various kingdoms, by an intercourse of many years with angels and spirits, it behoves me, from the importance of the subject, to declare what I have seen. I shall here confine myself to saying something of the noble English nation.

40. The more excellent of the English nation, are in the centre of all Christians, (see above, n. 20.), and the reason why they are in the centre is, because they have interior intellectual light. This is not apparent to any one in the natural world, yet it is conspicuously so in the spiritual world. This light, they derive from the liberty they enjoy of thinking, and thence of speaking and of writing. Among the people of other nations, who have not such liberty, intellectual light is buried, because it has no outlet. This light, however, of itself, is not active, but is rendered active by others, especially by men of reputation and authority among them. As soon as any thing is said by these men, or as soon as any thing they approve, is read, that light shines forth; and seldom sooner. On this account the English have governors placed over them in the spiritual world, and priests of great name for learning and powerful ability given them, whose commands and monitions, from this their natural disposition, they cheerfully obey.

41. They rarely go out of their own society, because they love it, even as, in the world they love their country. Moreover, there is a similitude of animi among them, in consequence of which, they contract intimacy with friends of their own country, and seldom with others: and they mutually minister to each other's wants, and love sincerity.

42. There are two great cities similar to London, into which many of the English enter after death: these cities, it was given me to see, as well as to walk through. The middle of the one city answers to that part of the English London, where there is a meeting of merchants, called the Exchange; there dwell the governors. Above that middle is the east; below it is the west; on the right side of it is the south; on the left side of it is the north. They who preëminently have led a life of charity, dwell in the eastern quarter, where there are magnificent palaces. The wise, among whom there is much splendor, dwell in the southern quarter. They who foremostly love the liberty of speaking and of writing, dwell in the northern quarter. They who make profession of faith, dwell in the western quarter; to the right in this quarter, there is an entrance into, and an exit from the city; they who live wickedly are there sent out of it.

The priests, who are in the west, and profess faith (as was said above), dare not enter the city through the broad ways, but only through the narrow streets, because they who are in the faith of charity, are the only inhabitants who are tolerated in the city. I have heard persons complaining, that the preachers in the west make up their discourses with such mingled art and eloquence, interweaving the strange doctrine of justification by faith, that they leave it doubtful whether good is to be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes say is meritorious, and therefore not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters, hear such mystical discourses, they walk out of the churches, and the preachers are afterwards deprived of the priestly office.

43. The other great city similar to London, is not in the Christian centre, (see n. 20) but lies beyond it in the north. They who are inwardly wicked, enter it after death. In the middle of it there is an open communication with hell, by which the inhabitants are absorbed in their turns.

44. I once heard some of the English clergy conversing together concerning faith alone, and I saw them form a certain image, which represented solitary faith. It appeared in obscure lumen like a great giant, and in their eyes like a handsome man; but when the light of heaven was let in upon it, the upper part of it appeared like a monster, and the lower like a serpent, not unlike the description which is given of Dagon, the idol of the Philistines. When they saw this, they left it, and the bystanders cast it into a stagnant pond.

45. It was perceptible to me, from those of the English who are in the spiritual world, that this nation has, as it were, a twofold theology, derived on the one hand, from the doctrine of faith, and on the other, from the doctrine of life; from the doctrine of faith, with those who are initiated into the priesthood: from the doctrine of life, with those who are not initiated into the priesthood, and who are commonly called the laity. This doctrine of life is avowed in an exhortation which is read in the churches on certain Sabbath-days, to those who take the sacrament of the supper; and it is there openly declared, that if they do not shun evils as sins, they cast themselves into eternal damnation, and that if they then attend the holy communion, the devil will enter into them, as he entered into Judas. I have sometimes told the clergy, that this doctrine of life does not agree with

their doctrine of faith: they made no reply, but entertained thoughts they dared not utter. You may see that exhortation in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 5, 6, 7.

46. I have often seen a certain Englishman, who became celebrated by a book he published some years ago, in which he attempted to establish *the doctrine of* a conjunction of faith and charity, by an influx, and interior operation of the Holy Spirit. He gave out, that this influx affected man in an inexpressible manner, and without his being conscious of it, but did not touch, much less manifestly move his will, or excite his thought, to do any thing as of himself, except permissively; the reason being, that nothing of man might enter into union with the Divine Providence; also, that thus evils might not appear in the sight of God. He therefore excluded the external exercises of charity from having any concern in salvation, but admitted them for the sake of the public good. Since his arguments were ingenious, and the snake in the grass was not seen, his book was received as most orthodox. This author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels conversed with him, and told him, that his dogma was not truth, but mere ingeniosity, aided by eloquence, and that the truth is, that man ought to shun evil, and do good, as from himself, yet with an acknowledgment, that it is from the Lord, and that there is no faith before this is done,—still less, they said, is the mere thought, faith, which is called so. And since this was opposed to his dogma, it was permitted him, of his own sagacity, to inquire further, whether any such unknown influx, and internal operation, apart from the external operation of man, is possible. He was then seen to strain his mind, and to wander about (pervagari vias) in thought, always in the persuasion, that man was no otherwise renewed and saved; but as often as he came to the end of his journey, his eyes were opened, and he saw that he was wandering, and even confessed it to those who were present. I saw him wandering thus for two years, and in the end of his journeyings, *I heard* him confess, that no such influx is given, unless evil in the external man be removed, which is effected by shunning evils as sins, as if from one's self; and I heard him at length declaring, that all who confirm themselves in that heresy, will be insane from the pride of self-intelligence.

47. I have conversed with Melancthon, and questioned him concerning his state; but he was not willing to make

any reply: wherefore, I was informed of his lot by others. They told me, that he is in a fretted stone chamber, and in hell, alternately, and that, in his chamber, he appears clad in a bear's skin on account of the cold, and that such is the filth there, that he does not admit those visiters from the world, whom the repute of his name inspires with a desire of seeing him. He still speaks of faith alone, which, in the world, he was foremost in establishing.

OF THE DUTCH IN THE SPIRITUAL WORLD.

48. It was said above, n. 20, that Christians, among whom the Word is read, and the Lord worshiped, are in the middle of the whole spiritual circle of nations and peoples, because spiritual light is greatest among them, and thence, as from a centre, is propagated to, and enlightens, all, even the remotest circumferences: in accordance with what has been said in the Doctrine of the New Jerusalem concerning the Sacred Scripture, n. 104 to 113. In this middle, the Reformed Christians have places allotted them, according to their reception of spiritual light from the Lord; and since among the English that light is treasured up in the intellectual part, they, therefore, are in the very centre of the middle region; and since the Dutch keep that light more nearly conjoined to natural lumen, and hence, there is no such brightness of light apparent among them, but in its place a certain opacity, which is receptive of rationality from spiritual light, and at the same time from spiritual heat, they, therefore, in the Christian middle region have obtained dwellings in the east, and in the south; in the east, from the faculty of receiving spiritual heat, which in them is charity, and in the south, from the faculty of receiving spiritual light, which in them is faith. That the quarters in the spiritual world are not like the quarters in the natural world, and that dwellings according to quarters, are dwellings according to the reception of faith and love, and that they who excel in love and charity, are in the east, and they who excel in intelligence and faith, are in the south, may be seen in the work on Heaven and Hell, n. 141 to 153. Another reason why the Dutch are in these quarters of the Christian middle region is, that trade is their final love, and money is the mediate subservient love, and such love is spiritual; but where money is the final love, and trade the mediate subservient love, such love is

natural, and originates in avarice. In the before-mentioned spiritual love, which, regarded in itself, is the common good, in which and from which is the good of country, the Dutch excel other nations.

49. The Dutch adhere more firmly than others to the principles of their religion, and do not give them up, and if they are convinced that one or the other of them is erroneous, still, they do not confess it, but relapse into their former opinion, and remain where they were: thus they remove themselves from an interior intuition of truth, by keeping their reason under obedience on spiritual subjects. In consequence of this their nature, when they enter the spiritual world after death, they are prepared for receiving the Spiritual of heaven, which is Divine Truth, quite differently from other nations. They are not taught, because they are not receptive *of instruction*, but what heaven is, is described to them, and afterwards it is granted them to ascend there, and to see it, and then, whatever agrees with their genius is infused into them, which being done, they are sent down, and return to their companions, with a strong desire for heaven. If then they do not receive this truth, that God is One in Person, and in Essence, and that that God is the Lord, and that in Him is the Trinity; and also this truth, that faith and charity as matters of knowledge and discourse, are of no avail, apart from the life of faith and charity, and that faith and charity are given by the Lord, when evils are avoided as sins;—if when they are taught these truths, they turn themselves away, and still think of God, as existing in three persons, and of religion, merely that there is such a thing, they are reduced to misery, and their trade is taken away, until they are brought to the greatest extremities. They are then led to those who have abundance of every thing, and a flourishing trade, and when there, it is insinuated into them from heaven, to think of the reason of their own condition, and at the same time, to reflect on the faith of these persons concerning the Lord, and upon their life,—in that they shun evils as sins. In a little time they make inquiries, and perceive an agreement *of what they hear*, with their own thought and reflection: this is done repeatedly. At length, they think of themselves, that in order to be relieved from their miseries, they must believe, and do the same. Then, as they receive that faith, and live that life of charity, opulence and joyousness of life are conferred upon them. In this manner, those of them, who have led any thing of a life of charity in the world, are amended by themselves, and not by others, and

are prepared for heaven. They afterwards become more constant than others, so that they may be fitly called constancies; and they do not allow themselves to be led away by any reasoning, or fallacy, or obscurity brought on by sophistries, or by any preposterous view, deduced from mere confirmatory appearances.

50. The Dutch are easily distinguished from others in the spiritual world, because they appear in the same kind of garments as in the natural world, excepting, that the dress is neater among those who have received faith and spiritual life. They appear in similar garments, because they remain steadfastly in the principles of their own religion; and all in the spiritual world, are clothed according to their religious principles; whence it is, that they who are in Divine Truths, have garments of white and of fine linen.

51. The cities which the Dutch inhabit, are guarded in a peculiar manner, all their streets being covered in, and provided with gates, in order that they may not be overlooked from the surrounding rocks and hills. This the inhabitants do, from their inherent prudence in concealing their designs, and not divulging their intentions; for these things in the spiritual world, are portrayed by inspection. If any one enters a city with the animus of exploring their state, when he is about departing, he is led to the closed gates of the streets, backwards and forwards from one to another, and this, to the most wearisome extent, and he is then let out: all this being done, to prevent him from returning. Wives who affect authority over their husbands, dwell on one side of the city, and only meet them by invitation, given formally; and the husbands then lead them to houses, where married pairs are living, without there being any dominion of the one over the other, and show them how ornamental and how neat their houses are, and how joyous their life is, and that these are the results of mutual and conjugial love. Those wives who attend to, and are affected with these things, cease to domineer, and they live with their husbands, and they then obtain a dwelling nearer to the middle, and are called angels. The reason is, that conjugial love is a celestial love, which is free from imperiousness.

53. In the days of the last judgment, I saw many thousands of that nation cast out of the cities in the spiritual world, and out of the villages, and surrounding country. They were those, who, when in the world, had done nothing of good from any religion or conscience, but merely to preserve reputation, that they might appear sincere for

the sake of gain; for such persons, when they no longer have the prospect of fame and gain, as is the case in the spiritual world, then rush into every abomination; and when they are in the fields, and without the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern tract, and into a dark cavern stretching under the southern tract. This I saw on the 9th day of January, 1757. Those only were left, among whom there was religion, and a conscience derived from religion.

54. I have spoken, but only once, with Calvin; he was in a society of heaven, which appears in front, above the head; and he said, that he did not agree with Luther and Melancthon, about faith alone, because works are so often named in the Word, and the doing of them commanded, and that, therefore, faith and works ought to be conjoined. I was told by one of the governors of that society, that Calvin was accepted in his society, because he was honest (probus), and made no disturbance.

55. What Luther's lot is, shall be told elsewhere, for I have often seen and heard him. Here, I shall only say, that he has often wished to recede from his faith alone, but in vain; and that therefore, he is still in the world of spirits, which is mediate between heaven and hell; where he sometimes undergoes great sufferings.

OF THE PAPISTS IN THE SPIRITUAL WORLD.

56. The Papists, and the last judgment upon them, were treated of in the small work On the Last Judgment, n. 53 to 64. The Papists in the spiritual world appear encircling the Reformed, and are separated from them by an interval, which they are not permitted to pass. Nevertheless, those, who are of the order of Jesuits, contrive, by clandestine arts, to communicate with them, and send out emissaries, too, by unknown paths, for the purpose of seducing them. But they are discovered, and after being punished, they are either sent back to their companions, or are cast into hell.

57. After the last judgment, their state was so changed, that they were not allowed to gather together in companies, as they had done; but ways were appointed to every love, both good and evil, which those who come from the world, immediately enter, and go to a society correspondent to their love. Thus the wicked are borne away to a society in

conjunction with the hells, and the good to a society in conjunction with the heavens; and, in this manner, the future formation of artificial heavens, is provided against. Such societies in the world of spirits, which is mediate between heaven and hell, are innumerable; being as many, as there are genera and species of good and evil affections: and in the meantime, before spirits are either elevated into heaven, or cast down into hell, they are in spiritual conjunction with men in the world, because they, too, are in the midst between heaven and hell.

58. All those of the Papists, who have not been complete idolaters, and who, from their religious principles, have performed good *works*, out of a sincere heart, and have looked to the Lord, are led to societies which are instituted in the confines nearest to the Reformed, and are instructed there, the Word being read, and the Lord preached to them, and they who receive truths, and apply them to life, are elevated into heaven, and are made angels. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaven. Moreover, all their infants are in heaven, because, being educated by the angels under the guidance of the Lord, they know nothing of the falses of their parent's religion.

59. All who go from the countries of the earth into the spiritual world, are at first kept in the confession of faith, and in the religion of their country; and so, therefore, are the Papists. On this account, they always have some representative Pontiff set over them, whom moreover they adore with the same ceremony as in the world. Seldom does any Pope from the world, act the Pontiff there; yet he who was Pope twenty years ago, was appointed over the Papists, because he loved to think, that the Word was more sacred than is believed, and that the Lord ought to be worshiped. But, after filling the office of Pope for some years, he abdicated it of his own accord, and betook himself to the Reformed Christians, among whom he still is, and enjoys a blessed life. It was granted me to speak with him, and he said, that he adores the Lord alone, because He is God, Who has power over heaven and earth, and that the invocations of saints, and their masses, too, are absurdities; and that when he was in the world, he intended to restore his church, but that for reasons, which he mentioned, he found it impossible to do so. When the great northern city of the Papists was destroyed, on the day of the last judgment, I saw him carried out of it on a couch, and taken to

a place of safety. A widely different event overtook his successor.

60. Here I am allowed to add a certain memorable circumstance. It was granted me to speak with Louis the XIV., grandfather of the reigning King of France, who, whilst he lived in the world, worshiped the Lord, read the Word, and acknowledged the Pope only as the head of the church; in consequence of which, he has great dignity in the spiritual world, and governs the best society of the French nation. Once I saw him as it were descending by ladders, and after he descended, I heard him saying, that he seemed to himself as if at Versailles, and then there was silence for about half an hour; at the end of that time, he said, that he had spoken with the King of France, his grandson, concerning the Bull Unigenitus, advising him to desist from his former design, and not to accept it, because it was detrimental to the French nation; he said, that he insinuated this into his thought profoundly. This happened in the year 1759, on the 13th day of December, about eight o'clock in the evening.

OF THE POPISH SAINTS IN THE SPIRITUAL WORLD.

61. It is known that man derives implanted or hereditary evil from his parents, but in what it consists is known to few. It consists in the love of ruling, which is such, that in as far as the reins are given it, in so far it bursts forth, until it even burns with the lust of ruling over all, and at length of wishing to be invoked and worshiped as God. This love is the serpent, which deceived Eve and Adam, for it said to the woman, "God knows, that in the day ye eat of the fruit of the tree, your eyes shall be opened, *and then ye shall be as God.*" Genesis iii. 4, 5. In the same proportion therefore as man rushes with loosened reins into this love, in the same proportion he averts himself from God, and turns towards himself, and becomes an atheist; and then the Divine Truths which belong to the Word, may possibly serve as means, but inasmuch as dominion is the end, the means are only loved in the ratio of their subserviency. This is the cause, why those who are in the mediate and in the ultimate degree of the love of ruling, are all in hell, for that love is the devil there; and in hell there are some of such a nature, that they cannot bear to hear any one mention God.

62. This love possesses those of the Papal nation, who

have been dominant from the stimulus of its delight, and have despised the Word, and preferred before it the dictates of the Pope. They are utterly devastated as regards externals, until they no longer know any thing of the church, and then they are cast down into hell and become devils. There is a certain separate hell for those who wish to be invoked as Gods, where such is their phantasy, that they do not see what is, but what is not. Their delirium is of the kind which affects persons in a malignant fever, who see things floating in the air, and in the chamber, and on the covering of the bed,—things which are not. This most dreadful evil, is understood by "the head of the serpent, which is bruised by the Seed of the woman; and which wounded His heel," Genesis iii. 15. The heel of the Lord, Who is the Seed of the woman, is the Divine proceeding in ultimates, which is the Word in the sense of the letter.

63. Because man's hereditary nature consists in the desire of ruling, and of ruling, as the reins are loosened, successively over more and more, and at length over all, and because the wish to be invoked and worshiped as God, is the inmost of this love of ruling, therefore all who have been canonized by the Papal Bulls, are removed from the sight of others and hidden, and are deprived of all intercourse with their worshipers. This is done, lest that worst root of evils should be excited in them, and they should be hurried into such phantastic deliriums, as prevail in the above-mentioned hell. In such deliriums are those, who, during their lives in the world, have studiously sought to be made saints after death, for the purpose of being invoked.

64. Many of the Papal nation, especially the monks, when they enter the spiritual world, seek the saints, each the saint of his own order; yet do not find them, and marvel that they do not; but are afterwards instructed by others, that their saints are either intermingled with those who are in the heavens, or with those who are in the hells, every one of them according to his life in the world; and that in whichsoever they be, they know nothing of the worship and invocation which is paid them, and that they who do know it, and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that the bare hearing of it causes horror, because, in as far as worship is paid to any man, in so far it is withheld from the Lord, for in this case He alone cannot be worshiped; and if the Lord is not alone worshiped, a dis-

crimination, is made, which destroys communion, and the felicity of life which flows from it.

65. That I might know, for the sake of informing others, what manner of men the Popish saints are, as many as an hundred of them, who were aware of their canonization, were brought up from the region below, [inferiori terrâ]. The greater part ascended from behind, and only a few in front, and I spoke with one of them, who they said was Xavier. During our conversation he was quite idiotic, yet he was able to tell me, that in his place, where he remains confined, he is not so; but that he becomes idiotic as often as he thinks himself a saint. I heard the same thing murmured by those who were behind.

66. It is otherwise with the so-called saints who are in heaven: they are utterly ignorant of what is doing upon earth, nor have I conversed with them, lest any idea of the matter should enter their minds. On one occasion only, Mary, the mother of the Lord, passed by, and appeared over head in white raiment, and then, stopping awhile, she said, that she had been the mother of the Lord, and that He was indeed born of her, but that He became God, and put off all the human He derived from her, and that therefore she now adores Him as her God, and is unwilling that any one should acknowledge Him as her son, because in Him all is Divine.

67. I shall here add a certain memorable circumstance. A certain woman with glittering raiment and saint-like countenance, occasionally appears in a middle altitude, to the Parisians who are associated in the spiritual world, and tells them she is Genevieve. But as soon as any of them begin to worship her, then instantly her countenance is changed, and her raiment too, and she becomes like an ordinary woman, and chides them for wishing to adore a female, who, among her companions, is in no more repute than a servant-maid; and expresses her wonder that men in the world are caught by such absurdities. The angels said, that she appears, for the purpose of separating those who worship man, from those who worship the Lord.

OF THE MAHOMETANS IN THE SPIRITUAL WORLD; AND OF MAHOMET.

68. The Mahometans in the spiritual world appear behind the Papists in the west, and form as it were a circle around them. The principal reason why they appear in

this situation is, because they acknowledge the Lord as the grand Prophet, as the Son of God, and the Wisest of all Who was sent into the world to instruct mankind. Every one, in that world, dwells at a distance from the Christian centre, where the Reformed are, according to his confession of the Lord, and of one God; for that confession conjoins the animus with heaven, and determines distance from the east, above which the Lord is. They who, in consequence of evil lives, do not from the heart make that confession, are in the hells beneath them.

69. Since religion constitutes man's inmost, and all else proceeds from the inmost, and since Mahomet with Mahometans is closely connected with religion, therefore some Mahomet is always placed in their sight; and in order that they may turn their faces to the east, above which the Lord is, he is placed beneath in the Christian centre. It is not the Mahomet who wrote the Alcoran, but another who fills his office; nor is it always the same, but the person is changed. One Mahomet was a native of Saxony, who had been taken by the Algerines, and became a Mahometan; and who, having been also a Christian, was actuated to speak to the Mahometans concerning the Lord, that He was not the Son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them an idea of the unity of the Lord's Person and Essence with the Father. To this Mahomet, others afterwards succeeded, who were actuated to declare the same. By this means, many of the Mahometans accede to a truly Christian faith concerning the Lord, and they who do so accede, are carried to a society nearer to the east, where it is granted them to communicate with heaven, into which they are afterwards elevated. In the place where the seat of that Mahomet is, there appears a flame, as of a small torch, to distinguish him, but it is invisible to all but Mahometans.

70. Mahomet himself, who wrote the Alcoran, is not to be seen at the present day. I was told, that in early times he presided over the Mahometans, but that he desired to domineer over all things of their religion as a God, and that therefore he was cast out of the seat he held beneath the Papists, and was sent downwards, to the right side, near the south. Certain societies of Mahometans were once excited by evil spirits to acknowledge Mahomet as their God. To quell the sedition, Mahomet was raised up from below [ex inferis], and shewn to them, and I, too, then saw him. He appeared like corporeal spirits, who have no interior perception, his face of a hue approaching to black; and the

only words I heard him say, were, "I am your Mahomet;" and shortly afterwards, he subsided, as it were, and returned to his place.

71. As regards their religion, it was permitted in its present form, because of its agreement with the genius of the Orientals, (on which account, too, it became the received religion of so many kingdoms;) and because, at the same time, it made the precepts of the Decalogue a matter of religion, and contained some particulars of the Word, and, especially, because it acknowledged the Lord as the Son of God, and the Wisest of all. And besides, it superseded the idolatries of many nations. The reason why Mahomet was not made the means of opening to his followers a more internal religion, was their polygamy, which exhales uncleanness towards heaven; for the marriage of a husband with one wife, corresponds to the Marriage of the Lord and the Church.

72. Many of the Mahometans are capable of receiving truth, and of seeing justice in reasons, as I was enabled to observe, from conversations with them in the spiritual world. I conversed with them on the One God, on the Resurrection, and on Marriage. On the One God they said, that they do not comprehend the Christians when speaking of the Trinity, and saying that there are three persons, and that each person is God, and still asserting that God is one. But I replied, that the angels in the heaven which is composed of Christians, do not speak thus, but say, that God is One in Essence and in Person, and that in Him there is a Trine, and that men on earth call this Trine three persons, and that this Trine is in the Lord. In confirmation, I read before them out of Matthew and Luke, all which is said of the conception of the Lord by God the Father, as well as the passages in which the Lord Himself teaches, that He and the Father are one. On hearing this, they had a perception of the truth, and said, that of consequence, the Divine Essence belongs to Him. On the Resurrection they said, that they do not comprehend Christians when they speak of the state of man after death, making out that the soul is like wind or air, and hence is deprived of all delight before its reunion with the body at the day of the last judgment. But I replied that only some talk thus, but that they who are not of that class believe they are to go to heaven after death, to speak with the angels, and to enter upon the fruition of heavenly joy, which they do not conceive to be dissimilar to their joy in the world, although they do not describe it; and I told them, that at the present day, many particulars of the state

after death are revealed to Christians, which they did not know before. On MARRIAGE, I have had many conversations with them, and have told them, among other things, that conjugial love is a celestial love, which can only exist between two, and that a conjunction with more wives than one, is incompatible with the heavenliness of that love. They heard my reasons, and perceived their justice; as also this, that polygamy was permitted them, because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would thus have perished.

OF THE AFRICANS AND OF THE GENTILES IN THE SPIRITUAL WORLD.

73. THOSE Gentiles, who have any knowledge concerning the Lord, appear encircled by those who have none; so that, at length, the extreme circumferences are composed of those only, who are complete idolaters, and have been adorers of the sun and moon. But they who acknowledge one God, and make precepts, like those of the Decalogue, a part of religion and of life, are seen in a superior region, and thus, communicate more immediately with the Christians in the centre; the communication not being intercepted by the Mahometans and Papists. The Gentiles, moreover, are distinguished according to each one's genius and faculty of receiving light through the heavens from the Lord; for there are some of them who are more internal, and some who are more external; and these diversities are not caused by their place of birth, but, by their religion. The Africans are more internal than the rest of the Gentiles.

74. All who acknowledge and worship one God, the Creator of the universe, entertain concerning Him, the idea of a Man: they say, that concerning God, no one can possibly have any other idea. When they hear, that many think of Him as of a small cloud, they inquire where they are, and on being told that they are among Christians, they deny the possibility of it. But it is replied, that Christians have this idea, because God in the Word is called a spirit, and of a spirit, they are accustomed to think that it is like a particle of cloud, not knowing, that every spirit and every angel is a man. Yet when they were explored, to discover whether their spiritual and natural idea were alike, it was found that they were not alike with those, who inwardly acknowledge the Lord as the God of heaven and earth. I heard a certain Christian minister declare, that no

one can have an idea of a Divine Human, and I saw him led about to various Gentiles, in succession to those who were more and more internal, and from them to their heavens, and at length to the Christian heaven, and the interior perception of all concerning God was communicated to him, and he perceived that their idea of God was no other than the idea of a Man, which is the same as the idea of a Divine Human.

75. There are many societies of Gentiles, especially from among the Africans, who, on being instructed by the angels concerning the Lord, say, that it is impossible but that God, the Creator of the universe, should appear in the world, because He created them and loves them; and that the appearance must be made before the very eyes in a Human Form. When they are told, that He did not appear as the angels are wont, but that He was born a Man, and thus became visible, they hesitate awhile, and inquire, whether He was born from a human father, and on hearing that He was conceived by the God of the universe, and born of a virgin, they say, that the Divine Essence of consequence belongs to Him, and, that inasmuch as It is Infinite and Essential Life, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like another man, but, that when He was in the world, His Divine Essence, which in Itself is Infinite and Essential Life, rejected the finite nature, and its life derived from the mother, and thus made His Human, which was conceived and born in the world, Divine. The Africans comprehended and received these truths, because they think more internally and spiritually than other nations.

76. Such being the character of the Africans even in the world, there is, at the present day, a revelation among them, which commencing in the centre of their continent, is communicated around, but does not reach their coasts. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a three-fold Divinity, and of salvation by mere thinking, saying, that there is no man who worships at all, who does not live according to his religion, and that whosoever does not, must become stupid and wicked, because, in such case, he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death in it. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the human rational, hitherto closed up, by the blind which has been drawn

over the things of faith. It was told me from heaven, that the truths now published in the Doctrine of the New Jerusalem concerning the Lord, concerning the Word, and in the Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits, to the inhabitants of this portion of the globe.

77. When I conversed with the Africans in the spiritual world, they appeared in garments of striped linen: they told me, that such garments correspond to them, and that their women wear garments of striped silk. Of their little children, they related, that they frequently ask their nurses for food, saying that they are hungry, and when food is set before them, they examine and taste whether it be wholesome, and eat but little; whence it is evident, that spiritual hunger, which is a desire of knowing genuine truths, produces this effect; for it is a correspondence. When the Africans wish to be informed of their state, as regards the affection and perception of truth, they draw their swords; and if these shine, they then know that they are in genuine truths, in a degree according to the brightness of the shining: this, too, is from correspondence. Of marriage they said, that it is indeed permitted them by law to have a plurality of wives, but that still they take but one, because love truly conjugial cannot be divided; and that if it is divided, its essence, which is heavenly, perishes, and it becomes external and thence lascivious, and in a short time grows vile, as its potency diminishes, and at length disgusts, when the potency is lost; but that love truly conjugial, which is internal, and quite distinct from lasciviousness, remains eternally, and increases in potency, and in the same degree, in delight.

78. Strangers from Europe they said, are not admitted among them, and that if any such penetrate into their country, especially if they be monks, they ask them what they know, and when they relate any particulars of their religion [religiosa] they call them trifles, which offend their very ears, and they then send them out of the way to work, in order that they may do something useful; and in case they refuse to work, they sell them for slaves, whom their law allows them to chastise at pleasure; and should it be found impossible to drive them to do anything useful, they are at last sold, for a small sum, to the lowest class of the people.

OF THE JEWS IN THE SPIRITUAL WORLD.

79. Before the last judgment, the Jews appeared in a valley in the spiritual world, at the left side of the Christian

centre; but after it, they were translated into the north, and forbidden to hold intercourse with Christians, except with those who wandered without the cities. In the northern quarter, there are two great cities, into which the Jews are led after death, and which, before the judgment, were called Jerusalems, but since, by another name, because Jerusalem, after the judgment, signifies the church, in which the Lord alone is worshiped. In these cities, converted Jews are appointed over them, who admonish them not to speak disrespectfully of Christ; and punish those who persist in doing so. The streets of their cities are filled with mire up to the ankles, and their houses are full of filth, and are so offensive to the smell, that none can approach them.

80. An angel occasionally appears to the Jews in a middle altitude above them, with a rod in his hand, and gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, since Christ, who governs them and all other men, is the Messiah: he says, that he knows it to be so, and also, that when, he was in the world, he had some knowledge concerning Christ. On hearing this, they retire; the chief part of them forgetting, and only a few retaining it. They who do retain it, are sent to synagogues, which are composed of converted Jews, and are there instructed; and if they receive instruction, they have new garments given them in place of their old tattered ones, and are presented with a neatly-written copy of the Word, and with a dwelling in a not unbeautiful city. But they who are not receptive, are cast down into the hells, beneath the great tract which the Jews inhabit; many also are cast into forests and into deserts, where they live in the commission of mutual robberies.

81. In the spiritual world, as in the natural, they traffic with various articles, especially with precious stones, which, by unknown ways, they procure for themselves from heaven, where precious stones exist in abundance. The reason of their trade in precious stones is, that they read the Word in its original language, and hold the sense of its letter sacred, and precious stones correspond to the sense of the letter of the Word. On the subject of this correspondence, see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 42 to 45. They sell their precious stones to the Gentiles who encircle them in the northern quarter. They have the art, too, of producing imitations, and of making others fancy them genuine; but they who do so, are heavily fined by their governors.

82. The Jews are less aware than any other people of their being in the spiritual world, believing, that they are still in the natural world. The reason is, that they are wholly external men, and do not think at all of their religion from the inward. On this account, moreover, they speak of the Messiah, just as they did in the world, saying, for example, that he will come with David, and will go before them glittering with diadems, and introduce them into the land of Canaan; and that in the way, by lifting his rod, he will dry up the rivers they are to pass; and that Christians, whom privately they call Gentiles, will then lay hold of the skirts of their garments, and humbly entreat to be allowed to accompany them, and, that they will receive the rich according to their wealth, and that even the rich are to serve them. For they are unwilling to know, that the land of Canaan in the Word, means the church, and Jerusalem, the church as to doctrine; and hence, that Jews mean all those who will be of the Lord's church. That such is the meaning of Jews in the Word, may be seen in THE DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 51. When they are asked, whether they believe that they, too, are to enter the land of Canaan, they reply, that they shall then descend into it. When it is observed, that this land cannot possibly hold them all, they reply, that it will then be enlarged. When they are told, that they know neither the site of Bethlehem, nor who the stock of David is, they say, that it is known to the Messiah who is to come. When asked, how the Messiah, the Son of Jehovah, can dwell with such wicked people, they reply, that they are not wicked. When they are reminded, that Moses describes them in his song (Deuteronomy xxxii.) as the worst of nations, they answer, that Moses at that time was angry, because of his approaching decease. But when they are told, that Moses wrote it by the command of Jehovah, they are silent, and go away to consult about the matter. When it is said, that they took their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law, (Genesis xxxviii.) they are enraged, and say, that it suffices them to be descended from Abraham. When they are told, that within the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that within the Word there is nothing but gold; not to mention other particulars.

OF THE QUAKERS IN THE SPIRITUAL WORLD.

83. SEPARATED from all others, there are enthusiastic spirits, who are so grossly stupid, as to believe themselves to be the Holy Spirit. When Quakerism commenced, these spirits, being drawn out as it were from encircling forests where they were wandering, obsessed many, infusing into the persons thus obsessed a persuasion that they were moved by the holy spirit; and forasmuch as they had sensible perception of an influx, they became so completely filled with this kind of religiosity, that they believed themselves more enlightened and holier than the rest of mankind; on which account, moreover, it was impossible to induce them to relinquish their persuasion. They who have confirmed themselves therein, enter on a similar enthusiasm after death, and are separated from the rest, and sent away to their like in forests, where, at a distance, they have the appearance of wild swine. But they who have not so confirmed themselves, are bound, separately from the others, to a place like a desert, in the extreme borders of the southern quarter, where they have caves for their places of worship.

84. When the former enthusiastic spirits were removed from them, the quaking of their bodies, which these spirits had occasioned, ceased, and they now feel a motion to the left. It was shewn me, that ever since the rise of Quakerism, they have gone on successively from bad to worse, and at length, by command of their holy spirit, into abominations, which they divulge to no one. I conversed with the founder of their persuasion, as well as with Penn, who told me, that they had no part in such things. But they who perpetrate them are sent down after death into a dark place, where they sit in corners, appearing like the dregs of oil.

85. Inasmuch as they have rejected the two Sacraments, of Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak from the obsession of enthusiastic spirits, and thus commix the sanctities of the Word with truths profaned, therefore no society is formed of them in the spiritual world, but after being divided from their companions, and roaming hither and thither, they are dispersed, and are gathered into the before-mentioned desert.

OF THE MORAVIANS IN THE SPIRITUAL WORLD.

86. I HAVE had much conversation with the people called

Moravians, or Heernhutters. They appeared at first, in a valley not far from the Jews; but after being examined and detected, were conveyed away to uninhabited places. On examining them *it was found*, that they were cunning in the art of conciliation, saying, that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and those who receive the more internal of their mysteries, as mothers; also, that they teach faith better than the rest of mankind, and love the Lord, because He endured the cross, calling Him the Lamb, and the Throne of Grace; with other like expressions, by the use of which they lead men to believe, that the true Christian church is among them. They examine those who listen to their smooth harangues, as to whether they may safely entrust them with their mysteries; which they conceal or reveal accordingly; endeavoring in the latter case, by admonitions, and even by threats, to prevent the betrayal of their secret doctrine concerning the Lord.

87. The Moravians having acted in a similar manner in the spiritual world, when yet it was perceptible that their inward thoughts were contrary to their actions; therefore, in order to make this apparent, they were admitted into the ultimate heaven; but not sustaining the sphere of the charity and derivative faith of the angels there, they fled away. Afterwards, because in the world they believed, that they alone would be alive, and would enter the third heaven they were carried up into this heaven also, but on perceiving its sphere of love to the Lord, they were seized with anguish of heart, and began to suffer inward tortures, and to move convulsively, like persons in the agony of death, and therefore cast themselves headlong thence. In this manner it was first made apparent, that inwardly, they had cherished nothing of charity to the neighbor, and nothing of love to the Lord. They were afterwards sent to those, whose duty it is to examine the interiors of the thoughts, and these spirits declared of them, that they slight the Lord, that their rejection of the life of charity amounts to abhorrence, and that they make out that the Word of the Old Testament is useless, and despise the Evangelists; only of their good pleasure, selecting from Paul, whatever is said of faith alone: and that these are their mysteries, which they conceal from the world.

88. As soon as it became apparent that they merely acknowledged the Lord as the Arians do, despise the Word of the Prophets and Evangelists, and hold a life of charity in abhorrence, when yet these three things are, as it were,

the pillars on which the universal heaven is supported; then they, who at once had a knowledge of, and a belief in, their mysteries, were adjudged Anti-Christs, who reject the three essentials of the Christian church, namely, the Divinity of the Lord, the Word, and Charity, and were banished from the Christian world, into a desert in the confine of the southern quarter near the region of the Quakers.

89. When Zinzendorf first entered the spiritual world after his decease, and was permitted to speak as he used to speak in the world, I heard him solemnly asserting, that he knew the mysteries of heaven, and that no one enters heaven who is not of his doctrine; and also, that they who do good works for the sake of salvation, are utterly damned, and that he would rather admit Atheists into his congregation than such. The Lord, he said, was adopted by God the Father as His Son, because he endured the cross, and that still he was a mere man. When it was observed to him, that the Lord was conceived by God the Father, he replied, that he thought of that matter as he chose: not daring to speak out as the Jews do. Moreover, I have perceived many scandals from his followers, when I have been reading the Evangelists.

They say, that they have a sensation, and, from this sensation, an interior confirmation of their dogmas. But it was shewn them, that the sensation proceeds from visionary spirits, who confirm a man in all his religious notions, and enter into closer conjunction with those, who, like the Moravians, are fond of their religion, and frequently have it in their thoughts. These spirits, moreover, conversed with them, and they mutually recognised each other.

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THE

TRANSLATOR'S PREFACE.

If the reader be acquainted with the other writings of the honorable author of the following treatise, and has an affection for the doctrines and discoveries therein contained, it will give him pleasure to see those doctrines further illustrated, and those discoveries extended, in the extraordinary account here presented to his view, of the earths in the universe. Hereby his love of the truth will be strengthened and increased; and, observing its wonderful harmony, consistence, and coherence, he will be led thereby to acknowledge its heavenly original, and to be more faithful and obedient in reducing it to practical use in his life and conversation, which, he will be taught, is its great end and intention.

He will rejoice also to find the uncertainty of former conjectures,* in regard to the population of the planets, superseded, in the present relation, by the more substantial and experimental evidence of so respectable an authority as that of Baron Swedenborg. His joy herein will be heightened by the consideration, that the numerous inhabitants of those distant worlds are human beings, capable of knowing, loving, and serving the Almighty Creator; that they are blessed also with the means necessary for such happy purposes, as well as with all subordinate means conducive to their comfort and well-being in the natural world; and that they are most of them in a state of purity, intelligence, and heavenly communication, far surpassing what is experienced by the fallen and degraded

* See Huygens's work, entitled Κοσμοθεωρος, *sive de terris cœlestibus.* See also Fontenelle's Dialogues on *the Plurality of Worlds.*

race of men on this planet. This latter consideration, whilst it humbles him under a sense of his own corruptions, and those of his own kind, on this globe of earth, will, at the same time, console him with a view of the superior perfections of so many myriads of fellow-creatures, who are the beloved children of the same Heavenly Parent, on other globes: nor will he be offended or chagrined to find, that the inhabitants of his own earth have comparatively so *low* a place in the scale of finite intelligences, as is here assigned them by our Author, for, if he be principled in any measure of goodness and truth, he will be thereby enabled to see, that, by a right use and exertion of their faculties, the last and lowest orders of human beings are still capable of becoming blessed angels, and members of the Lord's grand body or kingdom; and as all the members of the natural body partake of the common life of the whole body, each part receiving from the whole, and the whole from each part, so in the spiritual body, each angel and order of angels partakes of the common perfections and blessednesses of the whole heaven, as the whole heaven consists of the particular perfections and blessednesses of each part.

A ground of additional satisfaction will be derived to the Christian reader, from the information contained in the following work, that our Lord Jesus Christ is known unto all good spirits, who come from other worlds, and that He is acknowledged and worshipped by them as the God of heaven and earth; and that he occasionally manifests Himself to them, when the particular purposes of His Providence require it, as he formerly manifested Himself to holy and humble souls on this earth. Thus the testimony of experience will be added to the authority of Scripture, and will be found powerful with simple and sincere minds, to overturn the weak reasonings of Deists, Arians, Socinians, and all unbelievers, who would degrade the divine nature, office, and character of the Christian Lord and Redeemer, whilst they are all agreed in making him less than God, and some are not afraid of sinking him down even to the state of an ordinary man.

But the pleasure and edification derived from the following account will be found and felt most sensibly,

from its tendency to open in the mind magnificent and enlarged ideas of the immensity of the great Creator, and of his works. Hence the serious reader will find himself led into the most profound humiliation and adoration before the Father of spirits, at the same time that he will feel all the powers, principles, and affections of his soul exalted, by considering the near relationship in which he stands, both to that great Father, and to all those pure, virtuous and blessed spirits, whom he hath created for his own glory, and the mutual good one of another, in that heavenly society, in which all his children are united and make one, entering by such union into a participation of each other's labors, excellences, joys, and perfections, according to that saying of the apostle, "*All things are yours;*"* or, according to that description of the happy state of the first Christian church, where it is written, "*They were of one heart, and of one soul; neither said any of them, that aught of the things which he possessed was his own; but they had all things common.*"†

We are well aware that many readers, even among such as are well-disposed, if they are unacquainted with our author's other theological writings, may be at first sight offended with many things which occur in the following treatise, for want of previously understanding and well digesting the principles laid down and established in former works, in regard to the laws of the spiritual world. We earnestly wish such readers to suspend their judgment of the present performance, till they shall have opportunity of forming a better acquaintance with our author's spiritual doctrines and discoveries, as made known and more fully elucidated in his other theological publications; and then we have a good hope, that, like thousands before them, they will be struck with the power, consistency, and harmony of what he has delivered in such a wonderful variety and extent of edifying information; and will receive the reward of their candor, by seeing, confessing, and rejoicing in the beauty and consolation of truth.

We are aware, also, that this treatise may fall into the

* I Cor. iii. 22. † Acts iv. 32.

hands of some, who will be disposed to ridicule its contents, as being merely visionary, groundless, and enthusiastic, and the fruit only of a light or disordered imagination. To such we have only to recommend, that they would not allow their prejudices to hurry them into an incredulity, by which, it is possible, they may be greater sufferers, than others are by their credulity. They cannot surely assert, that what our author says of his spiritual communications is *impossible*, for this would be to deny their Bibles. Let them therefore read the following pages at least under the persuasion that what is said *may be* true; and in this persuasion, provided their lives be good, and they are sincere with themselves in preparing their minds to form a just judgment, they will assuredly find somewhat which will affect and edify them. But if their incredulity be grounded in evil of life, and they deny the possibility of spiritual communication like that of our author's, either because they are not willing to be convinced of the need of it, or because they have no desire to be acquainted with any other world than the present, we must then be content to leave them to follow their own sentiments, and form their own judgments, only reminding them of those instructive words of our Lord to his disciples, "*I have yet many things to say unto you, but ye cannot bear them* NOW;"* and praying for them, that they may live in such innocence and uprightness of life, that what they cannot bear *now*, they may bear and profit by at some *future* time.

For the better understanding the following Treatise, and to prevent a confusion of the reader's ideas, he is desired to attend well to the following particulars, which are treated of more fully in our author's other works. I. The situation of all spirits in another world, in reference to the Grand Man or heaven. II. Their respective correspondences to the different constituent parts, organs, or members of that Grand Man, and thereby of the human body. III. Their abodes, all of them near the several earths from whence they came. IV. The *general* laws of the spiritual world, as distinguished from particu-

* John xvi. 12.

lar exceptions thereto, when some extraordinary purpose of Providence requires it; thus it is a *general* law, that no spirit should use his natural or external memory, and be acquainted with what passes in material nature, and yet this *general* law is superseded or suspended on *particular* occasions, as the Lord sees expedient, and gives permission. V. What the author says of *spirits* departed from any particular earth, and his conversations with them, as distinguished from what he says of the *inhabitants* of those earths who are still in a material body.—By paying a proper attention to these particulars, the reader may be enabled to form a clear conception of the various relations; and the difficulties, which may at first present themselves, being thus removed, or prevented, he will obtain a rational view of the harmony and consistency of the whole.

CONCERNING THE

EARTHS IN THE UNIVERSE.

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1. INASMUCH as, by the divine mercy of the Lord, things interior are open to me, which appertain to my spirit, and thereby it has been granted me to discourse not only with spirits and angels who are near our earth, but also with those who are near other earths; and whereas I had a desire to know whether other earths exist, and of what sort they are, and what is the nature and quality of their inhabitants, therefore it has been granted me of the Lord to discourse and converse with spirits and angels who are from other earths, with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the earths, from which, and near which, they were; and concerning the lives, customs, and worship of the inhabitants thereof, with various other things worthy to be noted: and whereas in this manner it has been granted me to become acquainted with such things, it is permitted to describe them according to what has been heard and seen. It is to be observed, that all spirits and angels are from the human race;[a] and that they are near their respective earths;[b] and that they are acquainted with things on those earths; and that by them man may be instructed, if his interiors be so open as to be enabled to speak and converse with them; for man in his essence is a

EXTRACTS FROM THE ARCANA CŒLESTIA.

N. B. The numerical characters denote the passages in that work, where the following general heads are more fully opened and explained.

[a] That there are no spirits and angels, but what were of the human race, n. 1880.

[b] That the spirits of every earth are near to their own particular earth, because they are from the inhabitants of that earth, and of a similar genius and temper; and that they are serviceable to those inhabitants, n. 9968.

spirit[c] and together with spirits as to his interiors;[d] wherefore he whose interiors are opened by the Lord, may discourse with them, as man with man;[e] which privilege has been granted me now for twelve years daily.

2. That there are several earths, and men upon them, and thence spirits and angels, is a thing most perfectly well known in another life, for it is there granted to every one who desires it from a love of truth and consequent use, to discourse with the spirits of other earths, and thereby to be confirmed concerning a plurality of worlds, and to be informed, that the human race is not confined to one earth only, but extends to earths innumerable; and moreover to know, what is the particular genius, manner of life, and also divine worship, prevailing amongst the inhabitants of each particular earth.

3. I have occasionally discoursed on this subject with the spirits of our earth, and the result of our conversation was that any man of an enlarged understanding may conclude, from various considerations, that there are several earths, and that they are inhabited by men; for it is a suggestion of reason, that so great material masses as the planets are, some of which far exceed this earth in magnitude, are not empty masses, and created only to be conveyed in their revolutions round the sun, and to shine with their scanty light for the benefit of one earth, but that their use must needs be more enlarged and distinguished. He who believes, as every one ought to believe, that the Deity created the universe for no other end, than that mankind, and thereby heaven, might have existence, (for mankind is the seminary of heaven,) must needs believe also, that wheresoever there is any earth, there likewise are men-inhabitants. That the planets, which are visible to our eyes, as being within the boundaries of this solar system, are earths, may appear manifest from this consideration, that they are bodies of earthy matter, because they reflect the light of the sun, and when seen through optical glasses,

[c] That the soul, which lives after death, is the spirit of man, which is the real man in him, and also appears in another life in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

[d] That man, even during his abode in the world, as to his interiors, consequently as to his spirit or soul, is in the midst of spirits and angels, of a nature and quality agreeing to his own, n. 2378, 3645, 4067, 4073, 4077.

[e] That man is capable of discoursing with spirits and angels, and that the ancients on our earth did frequently discourse with them, n. 67, 68, 69, 784, 1634, 1636, 7802. But that at this day it is dangerous to discourse with them, unless man be in a true faith, and be led of the Lord, n. 784, 9438, 10751.

they appear, not as stars glittering by reason of their flame, but as earths variegated by reason of their opaque spots: the same may further appear from this consideration, that they, in like manner as our earth, are conveyed by a progressive motion round the sun, in the way of the zodiac, whence they have their years, and seasons of the year, as spring, summer, autumn, and winter; and in like manner revolve about their own axis, whence they have their days, and times of the day, as morning, mid-day, evening, and night; moreover some of them have moons, which are called satellites, and which perform their revolutions round their central globes, as the moon does round our earth; the planet Saturn has besides a large luminous belt, as being furthest distant from the sun, which belt supplies that earth with much light, although reflected. How is it possible for any reasonable person, acquainted with these circumstances, to assert, that such bodies are void and without inhabitants?

4. Moreover, in my discourse with spirits I have at such times suggested, that it is very credible that in the universe there are more earths than one, from this consideration, that the starry heaven is so immense, and the stars therein are so innumerable, each of which in its place, or in its world, is a sun, and like our sun, in various magnitude: every considerate person is led to conclude, that so immense a whole must needs be a means to some end, the ultimate of creation, which end is the kingdom of heaven, wherein the divine [being or principle] may dwell with angels and men: for the visible universe, or the heaven resplendent with stars so innumerable, which are so many suns, is only a means, or medium, for the existence of earths, and of men upon them, of whom may be formed a celestial kingdom. From these considerations every reasonable person must needs be led to conceive, that so immense a means, adapted to so great an end, was not constituted for a race of men from one earth only, and for a heaven thence derived; for what would this be to the divine [being or principle] which is infinite, and to which thousands, yea ten thousands of earths, all full of inhabitants, are comparatively small, and scarce of any amount.

5. Moreover the angelic heaven is so immense, that it corresponds with all and singular the things appertaining to man, myriads corresponding to every member and organ, and to all the viscera, and the respective affections of each; and it has been given to know, that that heaven, as to all

its correspondences, can by no means exist, except by the inhabitants of very many earths.[f]

6. There are spirits whose sole study is to acquire to themselves knowledges, because they are delighted only with knowledges; these spirits are permitted to wander at large, and even to pass out of this solar system into others, and to procure for themselves knowledges: these have declared, that there are not only earths inhabited by men, in this solar system, but also out of it in the starry heaven, to an immense number. These spirits are from the planet Mercury.

7. As to what in general concerns the divine worship of the inhabitants of other earths, such amongst them as are not idolaters, all acknowledge the Lord to be the only God; for they adore the divine [being or principle] not as invisible, but as visible, for this reason amongst others, because when the divine [being or principle] appears to them, he appears in a human form, as he also formerly appeared to Abraham and others on this earth;[g] and they who adore the divine [being or principle] under a human form are all accepted of the Lord.[h] They say also, that no one can rightly worship God, much less be joined to him, unless he comprehends him by some idea, and that God cannot be comprehended except in a human form; and if he be not so comprehended, the interior sight, which is of the thought, concerning God, is dissipated, as the sight of the eye is, when looking upon the boundless universe; and that in this case the thought must needs sink into nature, and worship nature instead of God.

[f] That heaven corresponds to the Lord, and that man, as to all and singular the things appertaining to him, corresponds to heaven, and that hence heaven, before the Lord, is a man in a large effigy, and may be called the grand man, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. Concerning the correspondence of man, and of all things appertaining to him, with the grand man, which is heaven, in general, from experience, n. 3021, 3624 to 3649, 3741 to 3751, 3883 to 3896, 4039 to 4051, 4218 to 4228, 4318 to 4331, 4403 to 4421, 4527 to 4533, 4622 to 4633, 4652 to 4660, 4791 to 4805, 4931 to 4953, 5050 to 5061, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 10030.

[g] That the inhabitants of all the earths adore the divine [being or principle] under a human form, consequently the Lord, n. 8541 to 8547, 10159, 10736, 10737, 10738. And that they rejoice when they hear that God was actually made man, n. 9361. That it is impossible to think of God except in a human form, n. 8705, 9359, 9972. That man may worship and love what he has some idea of, but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9267, 10067.

[h] That the Lord receives all who are principled in good, and who adore the divine [being or principle] under a human form, n. 9359, 7173.

8. When they were told that the Lord on our earth assumed the human [principle,] they mused awhile, and presently said, that it was done for the salvation of the human race.

CONCERNING THE EARTH OR PLANET MERCURY, ITS SPIRITS AND INHABITANTS.

9. THAT the universal heaven resembles one man, who is therefore called the GRAND MAN, and that all and singular the things appertaining to man, both his exteriors and interiors, correspond to that man or heaven, is an arcanum not as yet known in the world; but that it is so, has been abundantly proved.[f] To constitute that Grand Man, there is need of spirits from several earths, those who come from our earth into heaven not being sufficient for this purpose, being respectively few; and it is provided of the Lord, that whensoever there is a deficiency in any place as to the quality or quantity of correspondence, a supply be instantly made from another earth, to fill up the deficiency, that so the proportion may be preserved, and thus heaven be kept in due consistence.

10. It was also discovered to me from heaven, in what relation to the Grand Man the spirits from the planet Mercury stand, viz. that they have relation to the memory, but to the memory of things abstracted from terrestrial and merely material objects. Since however it has been granted to discourse with them, and this during several weeks, and to learn their nature and quality, and to observe how the inhabitants of that earth are particularly circumstanced, I shall adduce what has been thus experimentally made known to me.

11. On a time some spirits came to me, and it was declared from heaven, that they were from the earth which is nearest to the sun, and which in our earth is known by the name of the planet Mercury; immediately on their coming, they explored my memory in search of all that I knew: (spirits can do this most dexterously, for when they come to man, they see in his memory all things contained

therein:)[1] during their search after various things, and amongst others, after the cities and places where I had been, I observed, that they had no inclination to know any thing of temples, palaces, houses, or streets, but only of those things which I knew were transacted in those places, also of whatever related to the rule and government therein prevailing, and to the tempers and manners of the inhabitants, with other things of a similar nature: for such things cohere with places in man's memory, wherefore when the places are excited in remembrance, those things also are brought to view at the same time. I was much surprised to find them of such a nature and quality, wherefore I asked them, why they disregarded the magnificence of the places, and only attended to the things and circumstances connected therewith? They answered, because they had no delight in looking at things material, corporeal, and terrestrial, but only at things real: hence it was confirmed, that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from what is material and terrestrial.

12. It was told me, that such is the life of the inhabitants of that earth, viz. that they have no concern about things terrestrial and material, but only about the statutes, laws, and forms of government, which prevail amongst the nations therein: also about the things of heaven, which are innumerable; and I was further informed, that several of the men of that earth converse with spirits, and that thence they have the knowledges of spiritual things, and of the states of life after death; and thence also their contempt of things corporeal and terrestrial; for they who know of a certainty, and believe, that they shall live after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, only so far as the necessities of life require. Inasmuch as the inhabitants of the planet Mercury are of such a nature and quality, therefore also the spirits, who are from thence, are of a like nature and quality.[b]

13. With what eagerness they inquire into and imbibe the knowledges of things, such as appertain to the memory elevated above the sensualities of the body, was made manifest to me from this circumstance, that when they looked

[1] That spirits enter into all the things of man's memory, n. 2488, 5863, 6192, 6193, 6198, 6199, 6214. That angels enter into the affections and ends, from which, and for the sake of which, man thinks, wills, and acts in such and such a manner, in preference to every other, n. 1317, 1645, 5844.

into those things which I knew respecting heavenly subjects, they passed hastily through them all, declaring every instant the nature and quality of each: for when spirits come to man, they enter into all his memory, and excite thence whatever suits themselves; yea, what I have often observed, they read the things contained therein, as out of a book.[k] These spirits did this with greater dexterity and expedition, because they did not stop at such things as are heavy and sluggish, and which confine and consequently retard the internal sight, as all terrestrial and corporeal things do, when regarded as ends, that is, when alone loved; but they looked into things essential: for such things, which are not clogged with things terrestrial, elevate the mind upwards, whereas mere material things sink the mind downwards, and at the same time contract and shut it up. Their eagerness to acquire knowledges, and to enrich the memory, was manifest also from the following circumstance: on a time whilst I was writing somewhat concerning things to come, and they were at a distance, so that they could not look into those things from my memory, because I was not willing to read them in their presence, they were very indignant, and, contrary to their usual behavior, they were desirous to abuse me, saying that I was one of the worst of men, with such like indignities; and that they might give proof of their resentment, they caused a kind of contraction, attended with pain, on the right side of my head even to the ear; but these things did not hurt me: nevertheless, in consequence of having done evil, they removed themselves to a yet greater distance, but presently they stood still again, desirous to know what I had written: such is their eager thirst after knowledges.

14. The spirits of Mercury, above all other spirits, possess the knowledges of things, as well respecting this solar system, as respecting the earths which are in the starry heaven; and what they have once acquired to themselves, that they retain, and also recollect it as often as any thing similar occurs: hence also it may appear manifest, that spirits have memory, and that it is much more perfect than the memory of men; and further, that what they hear, see, and perceive, they retain, and especially such things as delight them, as these spirits are delighted with knowledges; for whatever things cause delight, and affect the

[k] That the spirits who are attendant on man, are in possession of all things apportaining to his memory, n. 5853, 5857, 5859, 5860.

love, these flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they explore and collect from them what they know, and then they depart; for such communication is granted amongst spirits, and especially amongst angels, that when they are in a society, if they are accepted and loved, all things which they know are communicated.[1]

16. In consequence of their knowledges, the spirits of Mercury have an extraordinary degree of haughtiness; wherefore they are given to understand, that although they know innumerable things, yet there are infinite things which they do not know; and that if their knowledges should increase to eternity, the notice even of all general or common things would still be unattainable; they are told likewise of their haughtiness and high-mindedness, and how unbecoming such a temper is; but on such occasions they reply, that it is not haughtiness, but only a glorying by reason of the faculty of their memory; thus they have the art of exculpating themselves, and excusing their foibles.

17. They are averse to discourse consisting of vocal expressions, because it is material, wherefore when I conversed with them without intermediate spirits, I could only do it by a species of active thought. Their memory as consisting of things, not of images purely material, affords a nearer supply of its objects to the thinking principle; for the thinking principle, which is above the imagination, requires for its objects, things abstracted from material; but notwithstanding this, the spirits of Mercury are little distinguished for their judgment, having no delight in the exercise of that faculty, and the deducing of conclusions from knowledges; for bare knowledges alone are the things which give them pleasure.

18. They were questioned, whether they proposed to themselves any use from their knowledges; and at the same time it was represented to them, that it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be the ends of knowledges; from knowledges alone no use results to them, but

[1] That in the heavens there is given a communication of all good things, inasmuch as it is the property of heavenly love to communicate all its possessions with others; and that hence the angels derive wisdom and happiness, n. 549, 550, 1390, 1391, 1399, 10130, 10723.

to others with whom they are disposed to communicate their knowledges; and that it is very inexpedient for any one, who wishes to become wise, to rest satisfied with mere knowledges, these being only administering causes, intended to be subservient to the investigation of things appertaining to life; but they replied, that they were delighted with knowledges, and that knowledges to them are uses.

19. Some of them also are unwilling to appear as men, like the spirits of other earths, and would rather appear as chrystalline globes; the reason why they are desirous to appear so, although they do not appear so, is, because the knowledges of things immaterial are represented in another life by chrystals.

20. The spirits of Mercury differ totally from the spirits of our earth, for the spirits of our earth have not so much concern about immaterial things, but about worldly, corporeal, and terrestrial things, which are material; wherefore the spirits of Mercury cannot abide together with the spirits of our earth, and of consequence, wheresoever they meet them, they fly away: for the spiritual spheres, which are exhaled from each, are altogether contrary the one to the other. The spirits of Mercury have a common saying, that they have no inclination to look at a sheath, but at things stripped of their sheath, that is, at interior things.

21. On a time there appeared a whitish colored flame, which burnt briskly, and this for nearly an hour; that flame signified the approach of spirits of Mercury, who, for penetration, thought, and speech, were more prompt than the former spirits: when they were come, they instantly ran through the things contained in my memory, but I could not perceive what observations they made, by reason of their promptitude; I heard them afterwards express the nature and quality of some particulars; in respect to what I had seen in the heavens and in the world of spirits, they said that they knew those things before. I perceived that a multitude of spirits consociated with them was behind, a little to the left in the plane of the *occiput*.*

* As the author, throughout this work, describes the apparent situations of the spirits from all the earths, in reference to the Grand Man, and thereby to the correspondent parts of the human body; and as he further mentions expressly the particular relation in which each order of those spirits stand to the Grand Man, the reader, where such passages occur, is desired to attend well to No. I. and II. of the observations recommended to his attention at the close of the preface, and to consult the author's other theological writings already translated into English, where these subjects are further elucidated and explained, particularly the *Treatise on Heaven and Hell*, from n. 59 to n. 102.

22. At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and thence they discoursed with me, but by means of intermediate spirits; for their speech was as quick as thought, which does not fall into human speech, but by means of other spirits; and, what surprised me, they spake not singly, but in a volume together *(volumatim,)* and yet readily and rapidly: their speech appeared undulatory, in consequence of the numbers who spake at the same time, and, what is remarkable, it was conveyed towards my left eye, although they were to the right; the reason was, because the left eye corresponds to the knowledges of things abstracted from what is material, consequently to such things as appertain to intelligence, whereas the right eye corresponds to such things as appertain to wisdom.[m] They likewise perceived and judged of what they heard with the same promptitude with which they discoursed, saying of such a thing that it was so, and of such a thing that it was not so; their judgment was as it were instantaneous.

23. There was a spirit from another earth, who was well qualified to discourse with them, being a quick and ready speaker, but who affected elegance in his discourse; they instantly decided on whatever he spake, saying of this that it was too elegant, of that, that it was too polished; so that the sole thing they attended to was, whether they could hear any thing from him which they had never known before, rejecting thus the things which were as shades to the substance of the discourse, as all affectations of elegance and erudition especially are, for these hide real things, and instead thereof present expressions, which are only material forms of things; for the speaker keeps the attention fixed herein, and is desirous that his expressions should be regarded more than the meaning of them, whereby the ears are affected more than the minds of the audience.

24. The spirits of the earth Mercury do not abide long in one place, or within companies of the spirits of one world, but wander through the universe; the reason is, because they have relation to the memory of things, which memory must be continually stored with fresh supplies; hence it is granted them to wander about, and to acquire

[m] That the eye corresponds to the understanding, because the understanding is internal sight, and the sight of things immaterial, n. 2701, 4410, 4526, 9051, 10569. That the sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye corresponds to the goods of truth, consequently to wisdom, n. 4410.

to themselves knowledges in every place. During their sojourning in this manner, if they meet with spirits who love material things, that is, things corporeal and terrestrial, they avoid their company, and betake themselves where such things are no subjects of discourse. Hence it may appear, that their mind is elevated above things of sense, and thus that they are in an interior luminous principle: this was also given me actually to perceive, whilst they were near me, and discoursed with me; I observed at such times, that I was withdrawn from things of sense, insomuch that the luminous principle of external vision began to grow dull and obscure.

25. The spirits of that earth go in companies and phalanxes, and when assembled together, they form as it were a globe; thus they are joined together by the Lord, that they may act in unity, and that the knowledges of each may be communicated with all, and the knowledges of all with each, as is the case in heaven.[1] That they wander through the universe to acquire the knowledges of things, appeared to me also from this circumstance, that once, when they appeared very remote from me, they discoursed with me thence, and said, that they were then gathered together, and journeying out of the sphere of this world into the starry heaven, where they knew such spirits existed as had no concern about terrestrial and corporeal things, but only about things elevated above them, and that they were desirous to associate with those spirits. It was given to understand, that they themselves do not know whither they are journeying, but that they are led by the Divine Guidance to those places, where they may be instructed concerning such things as they are yet unacquainted with, and which agree with the knowledges that they have already: it was given to understand further, that they do not know how to find the companies with whom they are joined together, and that this also is of divine direction.

26. In consequence of their thus journeying through the universe, and thereby being enabled to know more than others respecting the worlds and earths out of the sphere of our solar system, I have also discoursed with them on this subject; they said that in the universe there are very many earths inhabited by men; and that they wonder how any should suppose (whom they called men of little judgment,) that the heaven of the Omnipotent God consisted only of spirits and angels who come from one earth, when these comparatively are so few, that in respect to the om-

nipotence of God they are scarce any thing, nor would it alter the case even supposing there were myriads of worlds, and myriads of earths: they declared moreover, that they knew there were earths existing in the universe to the number of some hundred thousands and upwards; and yet what is this to the Divine [Being or Principle] which is infinite?

27. The spirits of Mercury, who were attendant upon me whilst I was writing and explaining the Word as to its internal sense, and who perceived what I wrote, said that the things which I wrote were very gross (*admodum crassa*,) and that almost all the expressions appeared as material; but it was given to reply, that to the men of our earth what was written seemed subtle and elevated, and many things incomprehensible: I added, that several on this earth do not know, that it is the internal man which acts on the external, and causes the external to live; and that they persuade themselves from the fallacies of the senses, that the body has life, and that in consequence thereof, such as are wicked and unbelieving entertain doubts respecting a life after death; also, that the [part or principle] of man which is to live after death, is not by them called spirit, but soul; and that they dispute what soul is, and where is its abode, and believe that the material body, although dispersed throughout the atmosphere, is to be joined again to it, in order that man may live as man; with many other things of a like nature. The spirits of Mercury, on hearing these things, asked, whether such men could become angels? and it was given to answer, that they become angels, who have lived in the good of faith and charity, and that then they are no longer in external and material things, but in internal and spiritual; and when they come into that state, that they are in a light superior to that in which the spirits from Mercury are: to convince them that it was so, an angel was allowed to discourse with them, who had come into heaven from our earth, having lived in the good of faith and charity, concerning whom more will be said presently.

28. On another occasion, there was sent me, by the spirits of Mercury, a long piece of paper, of an irregular shape, consisting of several pieces pasted together, which appeared as if covered with print, like our printed books. I asked whether they had the art of printing amongst them? but they said, they had not, nevertheless they knew that on our earth we had such printed papers; they had no in-

clination to say more; but I perceived that they thought that knowledges with us were upon our paper, and not so much in our understandings, thus in a sneering way insinuating, that our papers knew more than we ourselves did: they were instructed however how the real case was in this respect. After some time they returned, and sent me another paper, which appeared also printed like the former, but not so pasted together and irregular, but neat and handsome; they said, that they were further informed, that in our earth there are such papers, and books made of them.

29. From the above account it appears manifest, that spirits retain in the memory what they see and hear in another life, and that they are capable of being instructed alike as when they were men in the world, consequently of being instructed in things appertaining to faith, and thereby of being perfected: in proportion as spirits and angels are of a more interior character and quality, in the same proportion they receive instruction more readily, and in a greater fulness, and retain it more perfectly: and inasmuch as this faculty abides for ever, it is evident that they are continually advancing in wisdom: with the spirits of Mercury there is a constant growth in the science of things, but not in wisdom thence derived, because they love knowledges which are means, but not uses which are ends.

30. The particular genius and character of the spirits who are from the planet Mercury, may still further appear from the following account. It is to be observed, that all spirits and angels whatsoever were once men; for the human race is the seminary of heaven; also the spirits are altogether such, as to affections and inclinations, as they were during their life in the world whilst men; for every one's life follows him into another world:[n] this being the case, the genius and character of the men of every earth may be known from the genius and character of the spirits who come from thence.

31. Inasmuch as the spirits of Mercury, in the Grand Man, have relation to the memory of things abstracted from what is material, therefore when any one discourses with them concerning things terrestrial, corporeal, and merely worldly, they are altogether unwilling to hear him; and if they are forced to hear, they transmute the things spoken

[n] That every one's life remains with him and follows him after death, n. 4227, 7440. That the externals of life are kept closed after death, and the internals opened, n. 4314, 5128, 6495. That then all and singular the things of thought are made manifest, n. 4633, 5128.

of into other things, and for the most part into things contrary, that they may avoid attending to them.

32. That I might be fully convinced of this their particular genius and character, it was allowed to represent to them meadows, fallow lands, gardens, woods, and rivers, (to represent such things is imaginatively to exhibit them before another, in which case, in another world, they appear to the life;) but they instantly transmuted them, obscuring the meadows and fallow fields, and by representations filling them with snakes; the rivers they made black, so that the water no longer appeared limpid. When I asked them why they did so, they said, that they had no inclination to think of such things, but of things real, which are the knowledges of things abstracted from what is terrestrial, especially of such things as exist in the heavens.

33. Afterwards I represented to them birds of different sizes, both large and small, such as exist on our earth; for in another life such things may be represented to the life; when they saw the birds represented, they were disposed at first to change them, but afterwards they were delighted with them and seemed satisfied; the reason was, because birds signify the knowledges of things, and the perception of this signification flowed in also at that instant;[o] thus they desisted from transmuting them, and thereby from averting the ideas of their memory. Afterwards it was allowed to represent before them a most pleasant garden full of lamps and lights; instantly they paused, and their attention was fixed, by reason that lamps with lights signify truths which are lucid by virtue of good.[p] Hence it was made manifest that their attention might be fixed in viewing things material, if the signification of those things in a spiritual sense was but insinuated at the same time; for the things appertaining to such spiritual sense are not so abstracted from things material, being representative thereof.

34. Moreover, I discoursed with them concerning sheep and lambs, but they were not disposed to hear of such things, because they were perceived by them as things terrestrial: the reason was, because they did not understand what innocence is, which lambs signify, as was per-

[o] That birds signify things rational, things intellectual, thoughts, ideas, and knowledges, n. 40, 745, 776, 778, 866, 988, 993, 5149, 7441. And this with a variety according to the genera and species of birds, n. 3219.

[p] That lamps with lights signify truths which are lucid by virtue of good, n. 4638, 9548, 9783.

ceivable from this circumstance, that when I told them that lambs, represented in heaven, signify innocence,[q] they immediately said, that they did not know what innocence was, but only knew it as to the name; the reason was, because they are affected only with knowledges, and not with uses, which are the ends of knowledges, consequently they cannot know, from internal perception, what innocence is.

35. Some of the spirits of the earth Mercury on a time came to me, being sent by others, with intent to learn what I was employed about, to whom one of the spirits of our earth said, that they might tell those who sent them, not to speak any thing but what was true, and not, according to their usual practice, suggest things opposite to what they are questioned about; for if any of the spirits of our earth were to do so, they would be chastised for it; but immediately the company, which was at a distance, from which those spirits were sent, made answer, that if they must be chastised on that account, they must all be chastised, inasmuch as by reason of acquired habit they could not do otherwise: they added, that when they discourse with the men of their own earth, they also do so, but this not with any intention of deceiving, but to inspire a desire of knowledge; for when they suggest things opposite, and conceal things in a certain manner, then a desire of knowledge is excited, and thereby from an earnestness to search out and discover those things, the memory is perfected. I also discoursed with them at another time on the same subject, and because I knew that they conversed with the men of their earth, I asked them in what manner they instruct their inhabitants? They said, that they do not instruct them as to all particulars in relation to the subject matter of instruction, but still insinuate some perception thereof, that thus a desire of examining and acquiring the knowledge of it may be excited and cherished; which desire would die away, in case they fully explained all particulars: they added, that they suggest objections of things opposite also, for this reason, that the truth afterwards may appear more striking; for all truth is made manifest by relation to its opposites.

36. It is their constant custom not to declare to another what they know, but still they desire to learn from all others what is known to them: nevertheless, with their own

[q] That lambs in heaven, and in the Word, signify innocence, n. 3994, 7840, 10182.

society they communicate all things, insomuch that what one knows all know, and what all know each one knows in that society.[1]

37. Inasmuch as the spirits of Mercury abound with knowledges, they are principled in a species of haughtiness; hence they imagine that they know so much, that it is almost impossible to know more: but it has been told them by the spirits of our earth, that their knowledge is not so extensive as they imagine, but comparatively scanty, and that the things which they do not know are infinite in respect to what they do know, and as the waters of the largest ocean compared with the waters of a very small fountain; and further, that the first step in the ladder of wisdom is to know, acknowledge, and perceive, that what is known is little and scarce any thing, in comparison with what is unknown. To convince them that this is the case, it was given, that a certain angelic spirit should discourse with them, and should tell them in general what they knew, and what they did not know, and that there were infinite things which they did not know, also that eternity would not suffice for their acquiring even a general knowledge of things: he discoursed by angelic ideas much more readily than they did, and because he discovered to them what they knew, and what they did not know, they were struck with amazement. Afterwards I saw another angel discoursing with them; he appeared in some altitude to the right; he was from our earth, and enumerated very many things which they did not know; afterwards he discoursed with them by changes of state, which they said they did not understand; then he told them that every change of state contains infinite things, as did also every smallest part of such change. When they heard these things, inasmuch as they had been puffed up with self-conceit by reason of their knowledges, they began to humble themselves: their humiliation was represented by the sinking downwards of their volume (*voluminis;*)* (for that company then appeared as a volume, in front at a distance towards the left, in the plane of the region below the navel,) but the volume appeared as it were hollowed in the middle, and elevated on the sides; a reciprocal moving was also observed therein: they were likewise given to understand what that signified, viz. what they thought in their humiliation, and that they

* By the term *volume*, as here used by our author, is meant the collective body of those spirits, who, in their conjunctive state, represented a kind of volume or roll.

who appeared elevated on the sides, were not as yet in any humiliation: then I saw that the volume was separated, and that they who were not in the humiliation, were remanded back towards their orb, the rest remaining where they were.

38. On a time the spirits of Mercury came to a certain spirit from our earth, who, during his abode in the world, had been most distinguished for his great learning, (it was *Christian Wolf*,) desiring to receive information from him on various subjects; but when they perceived that what he said was not elevated above the sensual things of the natural man, inasmuch as in his discourse his thoughts were intent on fame and honorary distinction, and he was desirous, as in the world, (for in another life every one is like his former self, (to connect various things into series, and from those series again and continually to form other conclusions, and thus to construct a chain of several consequences and deductions grounded therein, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves, nor with the conclusions, calling them obscurity grounded in authority (*obscurum auctoritatis;*) they then desisted from asking him further questions, inquiring only, *how this is called, and how that;* and whereas he answered these inquiries also by material ideas, and by no spiritual ones, they retired from him: for every one, in another life, discourses spiritually, or by spiritual ideas, only so far as he had believed on God during his abode in the world, and materially, so far as he had not believed on God. An occasion here offering itself, it may be expedient to mention how it fares in another life with the learned who imbibe intelligence from their own meditation, kindled with the love of knowing truths for the sake of truths, thus for the sake of uses abstracted from worldly considerations, and how with those, who imbibe intelligence from others, without any meditation of their own, as is the common case with such as desire to know truths solely for reputation's sake, that they may be accounted learned, and thereby attain worldly honor or gain, thus who desire to know truths, not for the sake of uses abstracted from worldly considerations: concerning such, it is allowed to relate the following experience. There was perceived on a time somewhat noisy, or sonorous, (*sonorum quoddam,*) penetrating from beneath, near the left side even to the left ear: I observed that they were spirits, who there attempted

to force a way, but of what sort they were I could not know; however, when they had forced a way, they spake with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in the sciences of logic and metaphysics, with no other end than to acquire the character of being learned, and thus to be advanced to honor and emolument, lamenting that they now led a miserable life, in consequence of applying to those sciences with no other end, and thus not having cultivated thereby their rational principle; their speech was slow, and of a mute tone (*mute sonans.*) In the mean time, there were two discoursing with each other, above my head, and on inquiring who they were, it was said that one of them was a most distinguished character in the learned world, and it was given me to believe that it was Aristotle; who the other was, remained untold: the former was then let into the state in which he was during his life in the world; for every one may easily be let into the state of his life which he had in the world, inasmuch as he has with him every state of his former life: but, what surprised me, he applied himself to the right ear, and there spake, but in a hoarse tone of voice, yet with sound sense. From the purport of his discourse I perceived, that he was altogether of a different genius and temper from those schoolmen who first ascended, in that he wrote from a ground of thought and discernment in himself, and thence produced his philosophical discoveries; so that the terms which he invented, and which he imposed on speculative subjects, were forms of expression by which he described interior things; also that he was excited to such pursuits by a delight of the affection, and by a desire of knowing the things appertaining to the thinking and intellectual faculties; and that he followed obediently whatever his spirit had dictated; wherefore he applied himself to the right ear, contrary to the custom of his followers, who are called the schoolmen, and who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and several of them do not even proceed to thoughts, but stick solely in terms, which if they apply, it is to confirm whatever they desire, and to impose on false principles an appearance of truth, according to their eagerness to persuade others. Hence, philosophical investigations lead them rather to folly than to wisdom; and hence, they have darkness instead of light. Afterwards I discoursed with him concerning the analytic science, observing, that a

child, in half an hour's conversation, speaks more philosophically, analytically, and logically, than would be in his power to describe by a volume, inasmuch as all things appertaining to thought, and to human speech thence derived, are analytical, the laws whereof are from the spiritual world; and he who desires to think artificially from terms, is not unlike a dancer, who would learn to dance by the science of the moving fibres and muscles, in which science, if he should fix his mind, whilst he is dancing, it would be almost impossible for him to move a foot; and yet, without that science, he moves all the moving fibres throughout the whole body, and in subordination thereto, he moves the lungs, the diaphragm, the sides, the arms, the neck, and other organs of the body, to describe all which would require many volumes; and the case is exactly similar with those who are desirous to think from terms. He approved of these observations, and said, that to learn to think in that way is proceeding in an inverted order; adding, if any one will be so silly, let him so proceed; but let the thoughts be grounded in use, and flow from an interior principle. He next showed me what idea he had conceived of the Supreme Deity, viz. that he had represented him to his mind as having a human face, and encompassed about the head with a radiant circle; and that now he knew that the Lord is himself that man, and that the radiant circle is the divine principle proceeding from him, which not only flows into heaven, but also into the universe, disposing and ruling all things therein: he added, whosoever disposes and rules heaven, he also disposes and rules the universe, because the one cannot be separated from the other: he also said, that he believed only in one God, whose attributes and qualities were distinguished by a variety of names, and that these names were by others worshiped as so many gods. There appeared to me a woman, who stretched out her hand, desiring to stroke my cheek, at which, when I expressed my surprise, he said, that whilst he was in the world, such a woman had often appeared to him, as it were stroking his cheek, and that her hand was beautiful: the angelic spirits said, that such women sometimes appeared to the ancients, and were by them called Pallases, and that she appeared to him from the spirits, who, during their abode on earth, in ancient times, were delighted with ideas, and indulged in their thoughts, but without philosophy; and whereas such spirits were attendant upon him, and were delighted with him,

because he thought from an interior principle, therefore they representatively exhibited such a woman to his view. Lastly, he informed me what idea he had conceived of the soul or spirit of man, which he called Pneuma, viz. that it was an invisible vital principle, like somewhat of æther; and he said, that he knew that his spirit would live after death, inasmuch as it was his interior essence, which cannot die, because it is capable of thinking; and that moreover, he was not able to think clearly concerning it, but only obscurely, because he had not formed any thought about it from any other source but that of his own mind, and a little also from the ancients. It is to be noted, that Aristotle is amongst sound and sober spirits in another life, and that several of his followers are amongst the infatuated.

39. On a time I saw that spirits of our earth were with spirits of the earth Mercury, and I heard them discoursing together, and the spirits of our earth, amongst other things, asked them, on whom they believed? They replied, that they believed on God; but when they inquired further concerning the God on whom they believed, they would give no answer, it being customary with them not to answer questions directly. Then the spirits from the earth Mercury, in their turn, asked the spirits from our earth, on whom they believed? They said, that they believed on the Lord God: the spirits of Mercury then said, that they perceived that they believed on no God, and that they had contracted a habit of professing with the mouth that they believe, when yet they do not believe: (the spirits of Mercury have exquisite perception, in consequence of their continually exploring, by means of perception, what others know:) the spirits of our earth were of the number of those, who in the world had made profession of faith agreeable to the doctrine of the church, but still had not lived the life of faith, and they who do not live the life of faith, in another life have not faith, because it is not in the man.[r] On hearing this, they were silent, inasmuch as, by a perception then given them, they acknowledged that it was so.

40. There were certain spirits who knew from heaven, that on a time a promise was made to the spirits of the

[r] That they who make profession of faith agreeable to doctrine, and do not live the life of faith, have no faith, n. 3865, 7766, 7778, 7790, 7950, 8094. And that their interiors are contrary to the truths of faith, although in the world they do not know this, n. 7790, 7950.

earth Mercury, that they should see the Lord; wherefore they were asked by the spirits about me, whether they recollected that promise? They said that they did recollect it; but that they did not know whether the promise was of such a nature as that they might depend with certainty on its accomplishment. Whilst they were thus discoursing together, instantly the sun of heaven appeared to them: (the sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light thence derived:) on seeing the sun, they said, that this was not the Lord God, because they did not see a face. In the mean while, the spirits discoursed with each other, but I did not hear what they said. But on a sudden, at that instant, the sun again appeared, and, in the midst thereof, the Lord, encompassed with a solar circle; on seeing this, the spirits of Mercury humbled themselves profoundly, and subsided. Then also the Lord, from that sun, appeared to the spirits of this earth, who, when they were men, saw him in the world, and they all, one after another, and thus several in order, confessed that it was the Lord himself; this confession they made before all the company. At the same instant, also, the Lord, out of the sun, appeared to the spirits of the planet Jupiter, who declared with open voice, that it was He himself, whom they had seen on their earth when the God of the universe appeared to them.[s]

41. Certain of them, after that the Lord appeared, were led off frontwards to the right, and as they advanced, they said, that they saw a light much clearer and purer than they had ever seen before, and that it was impossible any light could exceed it; and it was then even-tide here; there were several who made this declaration.[t]

[s] That the Lord is the sun of heaven, from whom all light therein is derived, n. 1053, 3636, 4060. And that the Lord thus appears to those who are in his celestial kingdom, where love to him is prevalent, n. 1521, 1529, 1530, 1531, 1837, 4696. That he appears at a middle distance above the plane of the right eye, n. 4321, 7078. That therefore by sun in the Word is signified the Lord as to divine love, n. 2495, 4060, 7083. That the sun of this world doth not appear to spirits and angels, but in the place thereof there appears somewhat as it were darkish, not in front, but behind, in a direction opposite to the sun of heaven, or to the Lord, n. 9755.

[t] That there is in the heavens great light, which exceeds, by many degrees, the mid-day light of this world, n. 1117, 1521, 1533, 1619 to 1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a sun there, n. 1053, 1521, 3195, 3341, 3636, 3643, 4115, 9548, 9684, 10809. That the divine truth, proceeding from the divine good of the divine love of the Lord, appears in the heavens as light, and presents all the light that is therein, n. 3195, 3222,

42. It is to be observed, that the sun of this world does not appear at all to any spirit, nor any thing of light thence derived; the light of that sun is as thick darkness to spirits and angels: that sun remains only in the perception appertaining to spirits from having seen it during their abode in the world, and is presented to them in idea as somewhat darkish, and this behind at a considerable distance, in an altitude a little above the plane of the head. The planets which are within the system of that sun, appear according to a determinate situation in respect to the sun; Mercury behind a little towards the right; Venus to the left, a little backwards; Mars to the left in front; Jupiter in like manner to the left in front, but at a greater distance; Saturn directly in front, at a considerable distance; the Moon to the left at a considerable height: the satellites also to the left in respect to their particular planet. Such is the situation of the above planets in the ideas of spirits and angels: spirits also appear near their respective planets, but out of them. As to what particularly concerns the spirits of Mercury, they do not appear in any certain determinate quarter, or at any certain determinate distance, but sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, because they are allowed to wander through the universe to procure for themselves knowledges.

43. On a time the spirits of Mercury appeared to the left in a globe, and afterwards in a volume extending itself lengthways; I wondered whither they were desirous of going, whether to this earth or elsewhere, and presently I observed that they inclined to the right, and as they rolled along, approached to the earth or planet Venus towards the quarter in front; but when they came thither they said, that they would not abide there, because the inhabitants were wicked; wherefore they turned about to the back part of that earth, and then said, that they would willingly stay there, because the inhabitants were good. Immediately on this, I was made sensible of a remarkable change in the brain, and of a powerful operation thence proceeding. Hence it was given to conclude, that the spirits of Venus, who are on that part of the planet, were in concord with the spirits of Mercury, and that they had relation to

5400, 8644, 9399, 9548, 9684. That the light of heaven illuminates both the sight and the understanding of the angels, n. 2776, 3138. That when heaven is said to be in light and heat, it signifies being in wisdom and in love, n. 3643, 9399, 9401.

the memory of things material which was in concord with the memory of things immaterial, to which latter memory the spirits of Mercury have relation: hence a more powerful operation was felt from them when they were there.

44. I was desirous to know what kind of face and body the men in the earth Mercury had, whether they were like the men on our earth; instantly there was presented before my eyes a woman exactly resembling the women in that earth; she had a beautiful face, but it was smaller than that of a woman of our earth; her body also was more slender, but her height was equal; she wore on her head a linen cap, which was put on without art, but yet in a manner becoming. A man also was presented to view, who was more slender in body than the men of our earth are; he was clad in a garment of a dark blue color, closely fitted to his body, without any foldings or protuberances: it was given to understand, that such was the form of body, and such the dress of the men of that earth. Afterwards there was presented to view a species of their oxen and cows, which indeed did not differ much from those on our earth, only that they were less, and in some degree approached to a species of deer.

45. They were questioned also concerning the sun of the system, how it appears from their earth? They said, that it appears large, and larger there than when seen from other earths, and that they knew this from the ideas of other spirits concerning the sun. They said further, that they enjoy a middle temperature, neither too hot nor too cold; it was on this occasion given me to tell them, that it was so provided of the Lord in regard to them, that they should not be exposed to too much heat, by reason of their greater nearness to the sun, inasmuch as heat does not arise from the sun's nearness, but from the altitude and density of the atmosphere, as appears from the cold on high mountains even in hot climates; also that heat is varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things which it was given to know concerning the spirits and inhabitants of the earth Mercury.

CONCERNING THE EARTH OR PLANET JUPITER, ITS SPIRITS AND INHABITANTS.

46. It was granted me to enjoy longer commerce with the spirits and angels of the planet Jupiter, than with the spirits and angels from the rest of the planets, wherefore I am at liberty to be more particular in regard to the state of life of them, and of the inhabitants of that planet. That those spirits were from that planet, was evident from many circumstances, and was also confirmed by a declaration from heaven.

47. The real earth or planet Jupiter does not indeed appear to spirits and angels: for to the inhabitants of the spiritual world no material earth is visible, but only the spirits and angels who come thence: they who are from the planet Jupiter appear in front to the left, at a considerable distance, and this constantly, see above, n. 42; there also is the planet. The spirits of every earth are near their respective earth, in consequence of having been inhabitants thereof, (for every man after death becomes a spirit,) and in consequence of being thus of a similar genius and temper with the inhabitants, and of being in a capacity thereby of associating with and serving them.

48. The spirits from the earth Jupiter related, that the multitude of men therein was as great as the earth could support; and that the earth was fruitful and plentiful in all productions; and that the inhabitants had no desires beyond the necessaries of life; and that they accounted nothing useful but so far as it was necessary; and that hence the number of inhabitants was so great. They said, that the education of their children was their greatest concern, and that they loved them most tenderly.

49. They further related, that the inhabitants are distinguished into nations, families, and houses, and that they all live apart with their own kindred, and that hence their connections are confined to relatives; likewise that no one covets another's property, and that it never enters into their minds to desire the possessions of another, still less to obtain them fraudulently, and least of all to extort them by violence; such violence they consider as a criminal act contrary to human nature; and regard it as horrible. When I would have told them, that on this earth there are wars,

depredations, and murders, they instantly turned away from me, and expressed an aversion to hear. It was declared to me by the angels, that the most ancient people on this earth lived in like manner as the inhabitants of the planet Jupiter, viz. that they were distinguished into nations, families, and houses, and that all at that time were content with their own possessions; and that it was a thing altogether unknown for one person to enrich himself at the expense of another, or to aspire at dominion from a principle of self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times: and such being the state of the world, innocence also then reigned, attended with wisdom; every one did what was good from a principle of good, and what was just from a principle of justice; to do what is good and just with a view to self-advancement, or for the sake of gain, was a thing unknown; at the same time they spake nothing but what was true, and this not so much from a principle of truth, as from a principle of good, that is, not from an intellectual principle separate from the will-principle, but from a will-principle joined with the intellectual. Such were the ancient times, wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, could conduct them through the heavenly societies, and shew them the magnificent and blessed things abounding therein, and likewise communicate to them their happinesses and delights: these times were known also to the ancient writers, and were by them called the golden and also Saturnian ages. The superior excellence of those times, as was observed, was owing to this, that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered into any one's mind to invade another's inheritance, and thence acquire to himself opulence and dominion; self-love and the love of the world were then far from men's affections; every one rejoiced in his own, and not less in his neighbor's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind; then mankind, for the sake of self-defence, collected themselves into kingdoms and empires; and inasmuch as the laws of charity and of conscience, which were inscribed on the hearts, ceased to operate, it became necessary to enact external laws in order to re-

strain violence, and to secure obedience thereto by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to the present time, when the very existence of heaven and hell is unknown, and by some denied. This account of the primitive state of the inhabitants of this earth is given in order to shew more clearly by the parallel, what is the state of the inhabitants of the earth Jupiter, and whence they have their probity, and also their wisdom, concerning which more will be said hereafter.

50. By long and frequent conversation with the spirits of the earth Jupiter, it was made very manifest to me, that they were better disposed than the spirits of several other earths; the manner of their approach to me, their abode with me, and their influx at that time, was inexpressibly gentle and sweet; in another life the quality of every spirit manifests itself by an influx, which is the communication of its affection; goodness of disposition manifests itself by gentleness and sweetness, by gentleness, in that it is afraid to do hurt, and by sweetness, in that it loves to do good: I could clearly distinguish a difference between the gentleness and sweetness of the influx proceeding from the spirits of Jupiter, and of that which proceeds from the good spirits of our earth. When any slight disagreement exists amongst them, they said that there appears a sort of slender bright irradiation, like that of lightning, or like the little swath encompassing glittering and wandering stars; but all disagreements amongst them are soon adjusted. Glittering stars, which are at the same time wandering, signify what is false, but glittering and fixed stars signify what is true; thus the former signify disagreement.[u]

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence: they said, that they communicate a like cheerfulness of countenance to the inhabitants of their earth, when they come to them, being desirous thus to inspire them with heartfelt tranquillity and delight: that tranquillity and delight, with which they inspired me, filled

[u] That stars in the Word signify the knowledges of good and truth, consequently truths, n. 2495, 2849, 4697. And that in another life truths are represented by fixed stars, but falses by wandering stars, n. 1128.

my breast and heart very sensibly; at the same time there was a removal of all evil lusts and anxiety concerning things to come, which cause unquiet and disturbance, and excite various commotions in the mind. Hence was discoverable the nature and quality of the life of the inhabitants of the earth Jupiter; for the disposition of the inhabitants of any earth may be known by the spirits who come thence, inasmuch as every one retains his own proper life after death, and continues to live it when he becomes a spirit. It was very observable, that they had a state of blessedness or happiness still more interior, which was manifest from this circumstance, that their interiors were perceived not to be closed, but open to heaven; for in proportion as the interiors are more open to heaven, in the same proportion they are more susceptible of receiving divine good, and therewith blessedness and interior happiness: the case is altogether otherwise with those who do not live in the order of heaven; the interiors with such are closed, and the exteriors open to the world.

52. It was farther shown me what sort of faces the inhabitants of the earth Jupiter had; not that the inhabitants themselves appeared to me, but that the spirits appeared with faces similar to what they had during their abode on their earth: but previous to this manifestation, one of their angels appeared behind a bright cloud, who gave permission, and instantly two faces were presented to view; they were like the faces of the men of our earth, fair and beautiful: sincerity and modesty seemed to beam forth from them. During the presence of the spirits of Jupiter, the faces of the men of our earth appeared less than usual, which circumstance was owing to this, that there was an influx from those spirits of the idea which they had concerning their own faces, as being larger; for they believe, during their abode in their earth, that after their decease, their faces will be larger, and of a round shape; and whereas this idea is impressed on them, it consequently remains with them, and when they become spirits, they appear to themselves as having larger faces. The reason why they believe that their faces will be larger, is, because they say that the face is not body, inasmuch as through it they see, hear, speak, and manifest their thoughts; and whereas the mind is thus transparent through the face, they hence form an idea of the face as of mind in a form; and inasmuch as they know that they shall become wiser when they cease to live in the body, therefore they believe that

the form of the mind, or the face, will become larger. They believe also, that after their decease, they shall perceive a fire, which will communicate warmth to their faces; this belief takes its rise from hence, that the wiser amongst them know that fire, in a spiritual sense, signifies love, and that love is the fire of life, and that the angels have life from this fire:[x] such of them also as have lived in celestial love, have their wishes herein gratified, and perceive a warmth in the face, and at the same time the interiors of the mind are kindled with love. It is on this account, that the inhabitants of that earth frequently wash and make clean their faces, and also carefully secure them from the sun's heat: they use a covering for the head, made of the bark of a tree, of a bluish color, which serves as a shade for the face. Concerning the faces of the men of our earth, which they saw through my eyes,[y] they said that they were not handsome, and that the beauty which they had consisted in the external skin, but not in the fibres derived from what is internal; they were surprised to see the faces of some full of pimples and carbuncles, and in other respects deformed, and said, that they have no such faces amongst them; some of their faces retained a smiling cast [even in the spiritual world,] viz. such as were of a cheerful and smiling habit, and such as were a little prominent about the lips.

53. The reason why the faces which were prominent about the lips, retained a smiling cast, was, because the chief part of their discourse is effected by the face, and especially by the region about the lips, and also because they never use deceit, that is, never speak otherwise than they think, the consequence of which is, that they use no restraint in regard to the face, but let all the features and fibres have free play: the case is otherwise with those, who from their childhood have been practised in deceit: the face is thereby contracted from within, to prevent the inward thoughts from being manifested; neither has it free play from without, but is kept in readiness either to put

[x] That fire in the Word signifies love in both senses, n 934, 4906, 5215. That sacred and celestial fire is divine love, and every affection which is of that love, n. 934, 6314, 6832. That infernal fire is self-love and the love of the world, and every concupiscence appertaining to those loves, n. 965, 1861, 5071, 6314, 6832, 7575, 10747. That love is the fire of life, and that life itself is actually derived from that fire, n. 4906, 5071, 6032.

[y] That spirits and angels do not see the things of this solar world, but that they saw through my eyes, n. 1881.

itself forth, or to contract itself, according to the suggestions of craft and cunning. The truth of this may appear from an examination of the fibres of the lips, and of the parts thereabouts, for the series of fibres in those parts are manifold, complex, and interwoven together, being created not only for the purposes of receiving and chewing the food, and of forming expressions of speech, but also of manifesting the ideas of the mind by their various configurations.

54. It was also shewn me how the thoughts are expressed by the face: the affections, which appertain to the love-principle, are manifested by the features and their changes, and the thoughts in those affections by variations as to the forms of interior things therein; it is impossible to describe them further. The inhabitants of the earth Jupiter use also vocal discourse, but it is not so loud as with us; one kind of discourse is an aid to the other, and life is insinuated into vocal discourse by that of the countenance. I am informed by the angels, that the first discourse of all in every earth was effected by the face, and this from two origins, the lips and the eyes: the reason why this kind of discourse was first in use is, because the face was formed to express by its features all a man's thoughts and inclinations; hence the face is called an effigy and index of the mind: a further reason is, because in the most ancient or primitive times man was influenced by a principle of sincerity, and cherished no thought, nor wished to cherish any, but what he was willing should beam forth visibly in his face: thus also the affections of the mind, and the thoughts therein originating, might be exhibited to the life, and in their fulness; hereby likewise they were made visible, as several things united together in a form. This kind of discourse therefore excelled vocal discourse as much as the sense of seeing excels that of hearing, or as the sight of a fine country excels a verbal description of it. Add to this, that such discourse was in agreement with the discourse of angels, with whom men in those times had communication; and also that when the face speaks, or the mind by the face, the angelic discourse is exhibited with man in its ultimate natural form, but not so in verbal discourse. Every one also may conceive, that the most ancient people could not at first practise verbal discourse, inasmuch as the expressions of vocal language are not infused immediately, but must have been invented, and applied to the things they were intended to express; and this

would require a course of time to effect.[s] So long as man continued to be influenced by a principle of sincerity and rectitude, so long also such discourse remained; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, then verbal discourse began to increase, the face being either silent or deceitful; hence the internal form of the face was changed, contracted itself, acquired stiffness, and began to be nearly void of life; whilst the external form, inflamed by the fire of self-love, appeared in the eyes of men as if it was alive; for a want of life in the internal forms, which are hid underneath the external, does not appear before men, but is manifest to the angels, inasmuch as the latter see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is otherwise in another life, where it is not allowable for the speech and thoughts to be at variance; their variance also is there clearly perceived in every single expression, and when it is perceived, the spirit who is found guilty, is separated from his associates, and fined; afterwards he is reduced by various methods to speak as he thinks, and to think as he wills, until his mind be one, and not divided; if he be a good spirit, he is reduced to a state of willing what is good, and of thinking and speaking what is true, from a principle of good; and if he be an evil spirit, he is reduced to a state of willing what is evil, and of thinking and speaking what is false, from a principle of evil; until this is effected, the good spirit is not elevated into heaven, nor is the evil one cast into hell; and this to the end, that in hell there may be nothing but evil and the false grounded in evil, and in heaven nothing but good and truth grounded in good.

55. I was further informed by the spirits from that earth, concerning various particulars relating to its inhabitants, as concerning their manner of walking, concerning their food, and their habitations. With respect to their manner of walking, they do not walk erect like the inhabitants of this and of several other earths, nor do they creep on all four,

[s] That the most ancient people on this earth used to discourse by the face and lips, by means of internal aspiration, n. 607, 1118, 7361. That the inhabitants of some other earths used to discourse in like manner, n. 4799, 7359, 8248, 10587. Concerning the perfection and excellence of that discourse, n. 7360, 10587, 10708.

like four-footed beasts, but as they go along, they assist themselves with their hands, and alternately half elevate themselves on their feet, and also at every third step turn the face sideways and behind them, and likewise at the same time bend the body a little, which is done suddenly; for it is thought indecent amongst them to be seen in any other point of view than with the face in front. In walking thus, they always keep the face elevated as with us, that so they may look at the heavens as well as the earth; holding the face downwards so as to see the earth alone, they call an accursed thing; the most vile and abject amongst them give into this habit, but if they continue in it, they are banished the society. When they sit, they appear like men of our earth, erect as to the upper part of the body, but they usually sit cross-legged: they are particularly cautious, not only when they walk, but also when they sit, to be seen with the face in front, and not as to the back parts; they are also very willing to have their faces seen, because thence their mind appears; for with them the face is never at variance with the mind, nor indeed have they power to make it so; hence it evidently appears, on an interview with them, what dispositions they entertain towards all who are present, especially whether their apparent friendship be sincere or forced, for this they never conceal. These particulars were declared to me by their spirits, and confirmed by their angels: hence also their spirits are seen to walk, not erect like others, but almost like persons swimming, appearing to help themselves forward with their hands, and by turns to look around them.

56. They who live in their warm climates go naked, except about the loins; nor are they ashamed of their nakedness, inasmuch as their minds are chaste, loving none but such as they are in conjugal connection with, and abhorring adultery. They were very much surprised at the spirits of our earth, who, on hearing of their method of walking, and also that they were naked, made a joke of it, and gave way to lascivious thoughts, without attending at all to their heavenly life: they said, that this was a proof that things corporeal and terrestrial were of more concern to them than celestial things, and that things of an indecent nature had place in their minds. Those spirits of our earth were told, that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their faces forward, or towards the chamber, but not backward, or towards the wall: this was told me by their spirits, who assigned also the reason for their so doing, viz. that they believe that in turning the face forward, they turn it to the Lord, but if they turn it backward, they avert it from the Lord. I have sometimes observed, in regard to myself, whilst I was in bed, such a direction of the face, but I never knew before whence it was.

58. They take delight in making long meals, not so much for the pleasure of eating, as for the pleasure of discoursing at such times. Whilst they sit at table, they do not sit on chairs or stools, nor upon an elevated turf, nor yet upon the bare ground, but on the leaves of a certain tree; they were not willing to tell of what tree the leaves were, but when I guessed at several, and at last named the leaves of the fig-tree, they affirmed that to be the tree. They said moreover, that they did not dress their food with any view to gratify the palate, but chiefly with a view to wholesomeness, and that the food which was wholesome was also savory. In a conversation which took place amongst the spirits on this subject, it was urged, that it would be well for man to prepare his food according to this rule, for by so doing he would shew his attention to the health of his mind and body at the same time; whereas, when the gratification of the palate is the chief thing attended to, the bodily health is frequently lost thereby, at least loses much of its inward vigor, and consequently the mind also is affected, inasmuch as the exertions of the mind depend on the interior state of the recipient bodily parts, as seeing and hearing depend on the state of the eye and ear; hence the madness of supposing, that all the delight of life consists in luxury and pleasurable indulgences: hence also comes dulness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning and contrivance respecting bodily and worldly things; hereby man acquires a brutal image and likeness, and therefore such persons are not improperly compared with brutes.

59. Their habitations were also shewn me; they are low, and constructed of wood, but within they are coated over with bark of a palish blue color, the walls and ceiling being spotted as with small stars, to represent the heavens; for they are fond of thus picturing the visible heavens and stars in the insides of their houses, because they believe the stars to be the abodes of angels. They have also tents, which

are rounded above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; into these they betake themselves in the middle of the day, to prevent their faces suffering from the heat of the sun: they are very attentive to the construction, neatness, and cleanliness of these their tents: they have also their meals in them.

60. When the spirits of Jupiter saw the horses of this earth, the horses appeared to me of a less size than usual, although they were tolerably robust and large; this was in consequence of the idea of those spirits concerning the horses they saw; they said that they also had horses amongst them, but of a much larger size, and that they were wild, running at large in the woods, and that when they come in sight, the inhabitants are terrified; although they never suffer any hurt from them; they added, that the fear of horses is innate or natural to them: this led me to a consideration of the cause of that fear, and it seemed to be grounded in the spiritual signification of horses; for a horse in a spiritual sense signifies the intellectual principle formed of scientifics,[aa] and, inasmuch as the inhabitants of Jupiter are afraid of cultivating the intellectual principle by worldly sciences, hence comes an influx of the fear of horses. That they pay no attention to scientifics, which appertain to human erudition, will be seen presently.

61. The spirits of the earth Jupiter are not willing to associate with the spirits of our earth, because they differ both in minds and manners; they say that the spirits of our earth are cunning, and that they are prompt and ingenious in the contrivance of evil; and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth; they say also of our spirits, that they talk much and think little, and thus that they are not capable of an interior perception of many things, not even of what is good; hence they conclude that the men of our earth are external men. On a time also it was permitted the spirits of our earth, by their wicked arts, to act upon and infest the spirits of Jupiter who were with me; the latter endured such action for a considerable time, but at length confessed that they could endure no longer, and that they believed it impossible for worse spirits to exist, inasmuch as they perverted their imagina-

[aa] That horse signifies the intellectual principle, n. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And that the White Horse in the Revelation signifies the understanding of the Word, n. 2760.

tion and also their thoughts in such a manner, that they seemed to themselves as it were bound, and that they could not be extricated and set at liberty without divine aid. Whilst I was reading in the Word some passages concerning our Savior's passion, certain European spirits infused dreadful scandals, with intent to seduce the spirits of Jupiter: inquiry was made who they were, and what had been their profession in the world, and it was discovered that some of them had been preachers, and that the greater part were of those who called themselves of the Lord's society, or Jesuits; I said, that they, during their abodes in the world, by their preaching concerning the Lord's passion, were able to move the vulgar to tears; I further added what was the cause of the difference between what they appeared to be in the world and what they were at present, viz. that in the world their thoughts and their words were at variance, consequently they entertained one opinion in their hearts, and professed another with their lips, but that now they are not allowed to speak under such disguise, for in becoming spirits, they are compelled to speak in all respects as they think. The spirits of Jupiter expressed the utmost astonishment at hearing of such variance between men's interiors and exteriors, and that they were able to think one thing and say another, which to themselves (viz. the spirits of Jupiter) was impossible. They were surprised also, when they were informed that great numbers, who are from our earth, become angels, and that such are in heart altogether different from the above spirits; for they imagined at that instant, that in our earth all were like the spirits then present; but they were informed, that there are not many of such a character, and that there are also some whose thoughts are under the influence of goodness, and not of evil like the above, and that all whose thoughts are under the influence of goodness become angels. To convince them that this was the case, there came choirs out of heaven, consisting of angels from our earth, one choir after another, who together with one voice and in harmonious concert glorified the Lord: these choirs affected the spirits of Jupiter who were present with such delight, that they seemed to themselves to be caught up as it were into heaven: the glorification by the choirs[bb] lasted about an hour:

[bb] That it is called a chorus or choir when several spirits speak together and unanimously, concerning which see n. 2595, 2596, 3350. That in their speech there is an harmonious agreement, concerning which see n. 1648, 1649. That by choirs in another life there is a preparation for an introduction to unanimity, n. 5182.

it was given me to perceive sensibly a communication of the delights occasioned thereby: the spirits of Jupiter said, that they would relate what had happened, to the other spirits from their earth, who were in other parts of the spiritual world.

62. The inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on all occurrences in life; they imbibe this wisdom from their parents at an early age, and it is successively transmitted to posterity, receiving an increase in each generation from the love thereof, in consideration of its having been the wisdom of their forefathers. They are altogether unacquainted with the sciences, such as are cultivated in our earth, nor have they any desire to be acquainted with them; they call them shades, and compare them to clouds which intercept the light of the sun; this idea concerning the sciences they have conceived, in consequence of some spirits from our earth boasting that they were wise by reason of their skill in the sciences. The spirits from our earth who thus boasted, were such as made wisdom to consist in things appertaining merely to the memory, as in languages, especially the Hebrew, Greek and Latin, in a knowledge of all important particulars respecting the learned world, in criticism, in bare experimental discoveries, and in terms, particularly such as are philosophical, with other things of a like nature, not using such things as means leading to wisdom, but making wisdom to consist in the things themselves; such persons, inasmuch as they have not cultivated their rational faculty by the sciences, as by means leading to wisdom, have little perception in another life, for they see only in terms, and from terms, in which case those things are as clots and clouds obstructing the intellectual sight, see above, n. 38; and they who have been vain and conceited by reason of their erudition thus grounded, have still less perception; but they who have used the sciences as means of invalidating and annihilating the things appertaining to the church and to faith, are found to have totally destroyed their intellectual principle, in consequence whereof they see in the dark like owls, mistaking what is false for what is true, and what is evil for what is good. The spirits of Jupiter, from the conversation they had with such, concluded, that the sciences occasion a shade in the intellect, and tend to make it blind; but they were informed, that on our earth the sciences are means of opening the intellectual sight, which sight is in the light of heaven, but inasmuch

as there is a prevalence of such things as appertain to the mere natural and sensual life, therefore the sciences to the men of our earth are means of becoming unwise, or of confirming them in favor of nature against divine agency, and in favor of the world against heaven: they were further informed, that the sciences in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means whereby man may do service to himself, his neighbor and his country, and whereby also he may do mischief; moreover, that they are like dress, which serves for use and ornament, and also for the nourishing of pride and vanity, as in the case of those who would be honored for their fine clothes. This was perfectly intelligible to the spirits of Jupiter; but they were surprised at the inhabitants of our earth, that, being men, they should rest in means, and prefer things leading to wisdom before wisdom itself; and that they should not see, that to immerse the mind in such things, and not to elevate it above them, was to becloud and blind it.

63. A certain spirit at that instant, rising from the lower earth, came to me and said, that he had heard what I had been discoursing upon with other spirits, but that he did not understand at all what was said concerning spiritual life and the light thereof; he was asked whether he was willing to be instructed on that head? He said that he did not come with any such intention: hence it was given to conclude that he would not comprehend what might be said on the subject: he was exceedingly stupid, yet it was declared by the angels, that, during his abode in the world, he was much celebrated for his learning: he was cold, as was manifestly perceived from his breathing, which was a sign of an illumination merely natural, and of none spiritual; consequently, that by the sciences he had not opened, but closed his way to the light of heaven.

64. Inasmuch as the inhabitants of the earth Jupiter procure intelligence for themselves by a different way from the inhabitants of our earth, and are, moreover, of a different genius and temper as grounded in the life, therefore they cannot abide long together, but either shun or remove from each other. There are spheres, which may be called spiritual spheres, which continually flow forth, yea, overflow from every spirit; they flow from the active principle of the affections and consequent thoughts, thus from the life itself;[cc]

[cc] That a spiritual sphere, which is the sphere of the life, flows forth and overflows from every man, spirit and angel, and encompasses them about, n. 4464,

all consociations in another life are regulated according to these spheres, those which agree being joined together according to their agreement, and those which disagree being separated according to their disagreement. The spirits and angels, who are from the earth Jupiter, in the Grand Man have relation to the IMAGINATIVE PRINCIPLE OF THOUGHT, and consequently to an active state of the interior parts; but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when these are desirous to have dominion, the active or imaginative principle of thought from the interior cannot flow in: hence come the oppositions between the spheres of the life of each.

65. As to what concerns their divine worship, it is a principal characteristic thereof, that they acknowledge our Lord as the supreme, who governs heaven and earth, calling him the ONLY Lord; and inasmuch as they acknowledge and worship him during their life in the body, they hence seek him after death and find him; he is the same with our Lord. They were asked, whether they know that the ONLY Lord is a man? They replied, that they all know that he is a man, because in their world he has been seen by many as a man; and that he instructs them concerning the truth, preserves them, and also gives eternal life to those who worship him from a principle of good. They said further, that it is revealed to them from him, how they should live, and how believe; and that what is revealed, is handed down from parents to children, and hence there flows forth doctrine to all the families, and thereby to the whole nation which is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds, and they conclude so from this circumstance, because they perceive instantly, and acknowledge as of themselves, whether it be true or not what is said by others concerning the life of heaven in man. They do not know that their only Lord was born a man on our earth; they said, that it is of no concern to them to know it, only that he is a man, and governs the universe. When I informed them, that on our earth he is named Christ Jesus, and that Christ signifies anointed or king, and Jesus Savior, they said, that they do not worship him as a king, because king suggests

5179, 7454. That it flows forth from the life of their affections and consequent thoughts, n. 2489, 4464, 6206. That in another life consociations and also dissociations are regulated according to spheres, n. 6206, 9606, 9607, 10312.

the idea of what is worldly, but that they worship him as a Savior. On this occasion a doubt was injected from the spirits of our earth, whether their only Lord was the same with our Lord, but they removed it by the recollection that they had seen him in the sun, and had acknowledged that it was he himself whom they saw on their earth, see above, n. 40. On a time, also, the spirits of Jupiter who were with me, were seized with a momentary doubt, whether their only Lord was the same with our Lord; but this doubt, which was instantaneously injected, was also instantaneously dispersed; it was suggested by an influx from some spirits of our earth: and what surprised me much on this occasion, the spirits of Jupiter were so ashamed of themselves, for having doubted herein, though but for a moment, that they requested me not to publish it, lest they should be charged with any incredulity, when yet they were now convinced of the truth more than others. They were most exceedingly affected and rejoiced when they heard it declared, that the only Lord is alone man, and that all have from him what entitles them to be called men; but that they are only so far men as they are images of him, that is, as they love him, and love their neighbor, consequently, as they are principled in good; for the good of love and faith is an image of the Lord.

66. There were with me some spirits of the earth Jupiter, whilst I was reading the seventeenth chapter in John, concerning the Lord's love, and concerning his glorification; and when they heard the contents, a holy influence seized them, and they confessed that all things therein were divine; but at that instant some spirits of our earth, who were infidels, suggested various scandals, saying, that he was born an infant, lived as a man, appeared as another man, was crucified, with other circumstances of a like nature: but the spirits of the earth Jupiter paid no attention to these suggestions; they said that such are their devils, whom they abhor; adding, that nothing of a celestial principle has any place in their minds, but only an earthly principle, which they called dross; and which they said they had discovered from this circumstance, that when mention was made of going naked on their earth, obscene ideas immediately occupied their thoughts, and they paid no attention to their celestial life, which was also spoken of at the same time.

67. The clear perception which the spirits of Jupiter have concerning spiritual things, was made manifest to me

from their manner of representing how the Lord converts depraved affections into good affections: they represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form answering to the life of affection; this they executed in a manner which no words can describe, and with such dexterity that they were commended by the angels. There were present on this occasion some of the learned from our earth, who had immersed the intellectual principle in scientific terms, and had thought and written much about form, about substance, about materiality and immateriality, and the like, without applying such things to any use; these could not even comprehend that representation.

68. They are exceedingly cautious on their earth, lest any one should fall into wrong opinions concerning the only Lord; and if they observe that any begin to think not rightly concerning him, they first admonish, then use threats, and lastly deter by punishment: they said, that they had observed, if any such wrong opinions insinuate themselves into any family, that family is taken from amongst them, not by the punishment of death inflicted by their fellows, but by being deprived of respiration, and consequently of life, by spirits, when they have first threatened them with death: for in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and even if they have intended to do evil, of which we shall say more presently; hence if they think evil concerning the only Lord, and do not repent, they are threatened with death: in this manner the worship of the Lord, who to the inhabitants of that earth is the supreme divinity, is preserved pure.

69. They said, that they have no particular days set apart for divine worship, but that every morning at sun-rise, and every evening at sun-setting, they perform holy worship to their only Lord in their tents; and that they also sing psalms after their manner.

70. I was further informed, that in that earth there are also some who call themselves saints, and who command their servants, of whom they wish to have great numbers, to give them the title of lords, threatening them with punishment if they omit it: they likewise forbid their servants to adore the Lord of the universe, saying that themselves are lords-mediators, and that they will present the supplications of others to the Lord of the universe. They call the Lord of the universe, who is our Lord, not the only Lord,

as the rest do, but the supreme Lord, by reason that they call themselves also lords. The sun of the world they call the face of the supreme Lord, and believe that his abode is there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion, and are unwilling to converse with them, as well because they adore the sun, as because they call themselves lords, and are worshiped by their servants as mediatory gods. There was shewn me by spirits the covering of their head, which was a tufted cap of a darkish color. In the other life such appear to the left in a certain altitude, and there sit as idols, and for some time are also worshiped by the servants who have attended upon them, but are afterwards held in derision by the same servants. What surprised me was, that their faces shine there as by the light of a fire, which is in consequence of their having believed that they were saints; but notwithstanding this fiery appearance of their faces, they are nevertheless cold, and have an intense desire to be made warm; hence it is evident that the fire, whereby they seem to shine, is the fire of self-love, and a false fire. In order to make themselves warm, they seem to themselves to cut wood, and whilst they are thus employed, there appears underneath the wood something of a man, whom at the same time they attempt to strike; this appearance is in consequence of their attributing to themselves merit and sanctity, for all who do so in this life, seem to themselves in another life to cut wood, as was the case likewise with some spirits from our earth, whom we have spoken of elsewhere: for the further illustration of this subject, I shall here adduce what has been experimentally made known to me; "In the lower earth, beneath the soles of the feet, are those who have placed merit in their good deeds and works; several of them appear to themselves to cut wood; the place where they are collected is very cold, and they seem to themselves to acquire warmth by their labor: I have also discoursed with them, and it was given me to ask them, Whether they had any inclination to leave that place? They replied, that as yet they had not merited it by their labor: when that state however is finished and past, they are taken away thence: all such spirits are in a mere natural state, inasmuch as in the desire of meriting salvation there is nothing of a spiritual principle, such desire originating in self and not in the Lord; moreover, such prefer themselves above others, and in some cases despise others; and if in another life they do not receive more bliss than

others, they have indignation against the Lord, wherefore whilst they are cutting wood, it appears as if somewhat of the Lord was underneath the wood; this is in consequence of their indignation."[dd]

71. It is common in the earth Jupiter for spirits to discourse with the inhabitants, to instruct them, and also to chastise them if they have done evil; on which subject I wish to be more particular, as several things were related to me by their angels concerning it. The reason why spirits in that earth discourse with men is, because they think much about heaven and a life after death; and because respectively they are little solicitous about the present life; for they know that they shall live after their decease, and in a happy state according to the state of their internal man, formed in the world. To discourse with spirits and angels was also common on this earth in ancient times, and for the same reason, viz. because they then thought much of heaven and little of the world: but that living communication with heaven in process of time was closed, as man from internal became external, or what is the same thing, as he began to think much about the world and little about heaven; and especially when he ceased to believe in the existence of heaven or hell, and that in himself there was a spiritual man which would live after death; for at this day it is believed, that the body lives by a virtue of its own, and not by virtue of its spirit; wherefore, unless man now entertained a belief that he should rise again with his natural body, he would have no belief at all about a resurrection.

72. As to what particularly concerns the presence of spirits with the inhabitants of Jupiter, there are some spirits who chastise, some who instruct, and some who rule over them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back, and when they are there, they press forth from man's memory all that he has done or thought; for this is an easy thing to spirits, inasmuch as when they come to man, they enter into all his memory.[1] If they find that he has done evil, or has thought evil, they reprove him, and also chastise him by pain in the

[dd] That the Lord alone has merit and righteousness, n. 9715, 9975, 9979, 9981, 9982. That such as place merit in their works, or wish to merit heaven by their good deeds, in another life wish to be served, and are in no wise contented, n 6393. That they despise their neighbor, and are angry at the Lord himself, if they do not receive a reward, n. 9976. What their lot is in another life, n. 942, 1774, 1877, 2027. That they are of those who in the lower earth appear to cut wood, n. 1110, 4943.

joints of his feet or hands, or about the region of the belly; this also spirits can effect with much dexterity when they are permitted; on the approach of such spirits to man, he is struck with horror attended with fear, and hence he is aware of their coming: fear may be excited in any person by evil spirits, on their approach, especially by those, who, during their abode in the world, have been thieves and robbers. In order that I might know how those spirits act, when they come to a man of their own earth, it was permitted that such a spirit should also come to me; when he was near, horror attended with fear manifestly affected me, yet it was not an interior, but exterior horror, because I was aware of the spirit from whom it proceeded; he was also seen by me, and appeared as a darkish cloud with moveable stars in it: moveable stars signify falsities, but fixed stars truths:[a] he applied himself to my left side towards the back, and likewise began to reprove me on account of things done and thought, which he produced from my memory, and also interpreted unfavorably; but he was checked by the angels: when he perceived that he was with a man who did not belong to his own earth, he began to discourse with me, saying, that when he came to any man, he knew all and singular the things which he was doing and thinking; also that he severely reproved him, and likewise chastised him by various pains. At another time again, such a chastising spirit came to me, and applied himself to my left side below the middle of the body, like the former, and also desired to punish me; but he likewise was restrained by the angels: he shewed me however the kinds of punishment which they are permitted to inflict on the men of their earth, if they do evil, or intend to do evil; besides pains of the joints, they cause also a painful compression about the middle of the belly, which seems as if it proceeded from a tight sharp belt; likewise a cessation of respiration at times, even to apparent suffocation; another kind of punishment is that of prohibition, whereby the person punished is forbid eating any thing but bread for a time; lastly, death is denounced, in case the offender does not cease from his evil acts and intentions, and at the same time he is deprived of all satisfaction arising from the company of his wife, his children and associates; grief also is insinuated on such occasions by reason of such deprivation.

73. The spirits who instruct, apply themselves also to the left side of the persons instructed, but more to the front; they reprove likewise, but mildly, and presently teach them

how they ought to live: they appear also of a darkish hue, yet not like clouds as the former, but as if they were clad in sackcloth: these are called instructors, but the former chastisers. When the instructing spirits are present, angelic spirits are present also, sitting close to the head, and filling it in a peculiar manner; their presence likewise is perceived there like a mild and gentle aspiration, for they are afraid of man's perceiving the least pain or anxiety from their approach and influx: they govern the chastising and instructing spirits, preventing the former from putting man to more pain than is permitted by the Lord, and prompting the latter to teach what is true. During the time that a chastising spirit was with me, there were present also angelic spirits, who kept my countenance in a constant smile and cheerfulness, and the region about the lips prominent, and my mouth a little open; this the angels easily effect by influx, when it is permitted of the Lord: they said, that with the inhabitants of their earth, they induce such a countenance when they are present.

74. If man after chastisement and instruction again does evil, or thinks to do evil, and does not check himself by the precepts of truth, when the chastising spirit returns he is punished more severely: but the angelic spirits moderate the punishment according to the intention in what was done, and according to the will-principle in what was thought. Hence it may appear, that their angels, who sit at the head, exercise a species of judicatory power over man, inasmuch as they permit, moderate, restrain, and operate by influx; but it was declared, that they do not judge, but that the Lord alone is judge, and that from him into them flow all things which they enjoin to the chastising and instructing spirits, and that it appears as if it was from them.

75. In the earth Jupiter spirits speak with man, but man in his turn does not speak with spirits, only these words when he is instructed, *I will do so no more:* nor is it allowed him to tell any one that a spirit has spoken with him, for if he does this he is afterwards punished. Those spirits of Jupiter, when they were with me, supposed at first that they were with a man of their own earth; but when I spake with them again, and when they perceived that I had thoughts of publishing what passed between us, and thus of telling it to others, and that it was not allowed them either to chastise or instruct me for so doing, they then discovered that they were with a stranger.

76. There are two signs which appear to those spirits, during their abode with man; they see an elderly man (*virum*) of a fair countenance, which is a sign to them to speak nothing but what is true, and to do nothing but what is just: they see also a face in a window, which is a sign to them to depart thence. Such an elderly man also appeared to me, and likewise a face was seen in a window, and on seeing the face those spirits immediately departed from me.

77. Besides the spirits above mentioned, there are also spirits who suggest contrary persuasions; these are they who, during their abode in the world, were banished from the society of the rest on account of their wickedness: when they approach, there appears as it were a flying fire, which passes downwards near the face: they place themselves beneath near man's back parts, and speak thence towards the upper parts. What they say is directly contrary to the instructions which the instructor spirit gave from the angels, and is to this purport, that they need not live according to instruction, but according to their own will and pleasure, without any check or restraint. They generally make their approach as soon as the former spirits are departed; but the men on that earth are aware who and what those spirits are, and therefore are unconcerned about them; nevertheless they are taught hereby what is evil, and consequently what is good, for by evil is learnt what good is, the quality of good being discerned by its opposite; for all perception in every case is according to reflection in relation to differences and distinctions suggested by opposites in various manners and various degrees.

78. The chastising and instructing spirits do not approach those who call themselves saints and lords-mediators, concerning whom see above, n. 70, because they do not suffer themselves to be instructed, nor are amended by discipline, being inflexible in consequence of being under the influence of self-love: the chastising and instructing spirits say, that they discern such by their coldness, and that when they perceive cold they depart from them.

79. There are also spirits amongst those from the earth Jupiter, whom they call sweepers of chimneys, because they appear in like garments, and likewise with sooty faces; who they are, and what is their nature and quality, I shall also describe. One of these spirits came to me,

and anxiously requested that I would intercede for him to be admitted into heaven; he said, that he was not conscious of having done any evil, only that he had reprimanded the inhabitants of his earth, and that after reprimanding he instructed them: he applied himself to my left side a little lower than the elbow, and spake as it were with a divided faith: he had also the power of exciting pity; but all I could say in reply was, that it was not in my power to help him, for that all help was from the Lord alone; nor could I intercede for him, because I did not know whether it was useful or not; but that if he was deserving, he might have hope: at that instant he was remanded back amongst some upright spirits from his own earth, but they said that he could not be in consort with them, because he differed in quality; still however he requested with an intense desire to be let into heaven, and in consequence thereof he was introduced to a society of upright spirits of this earth; but these also declared that he could not abide with them: he was likewise of a black color in the light of heaven; but he himself said that he was not a black color, but of a darkish brown. I was informed that they are such at first, who are afterwards received amongst those who constitute the province of the SEMINAL VESSELS in the Grand Man or heaven; for in those vessels the semen is collected, and is encompassed with a covering of suitable matter fit to preserve the prolific principle of the semen from being dissipated, but which may be put off in the neck of the uterus, that thus what is reserved within may serve for conception or the impregnation of the ovulum; hence also that seminal matter has a strong tendency and as it were a burning desire to put itself off, and leave the semen to accomplish its end: somewhat similar to this appeared likewise in this spirit. He came again to me, in vile raiment, and again said, that he had a burning desire to be admitted into heaven, and that now he perceived himself to be qualified for that purpose; it was given me to tell him, that possibly this was a token that he would shortly be admitted: at that instant the angels called to him to cast off his raiment, which he did immediately with inconceivable quickness from the vehemence of his desire; whereby was represented what is the nature of their desires, who are in the province to which the seminal vessels correspond. I was informed that such, when they are prepared for heaven, are stripped of their own garments, and are clothed with new shining raiment, and become angels. They are liken-

ed unto caterpillars, which having passed through that vile state of their existence, are changed into nymphs, and thus into butterflies, in which last state they are gifted with new clothing, and also with wings of various colors, as blue, yellow, silver, or golden; at the same time they have liberty to fly in the open air as in their heaven, and to celebrate their marriages, and to lay their eggs, and thus to provide for the propagation of their kind; and then also sweet and pleasant food is allotted them from the juices and odors of various flowers.

80. Hitherto we have said nothing concerning the natures and qualities of the angels who are from the earth Jupiter; for they who come to the men of their earth, and sit at the head, (concerning whom see n. 73,) are not angels in their interior heaven, but are angelic spirits, or angels in their exterior heaven; and inasmuch as the natures and qualities of the former angels have been made known to me, I shall here relate what has been discovered on that subject. A certain spirit, belonging to those of the earth Jupiter who inspire terror, approached to my left side beneath the elbow, and thence spake to me, but his speech was harsh, nor were his expressions very distinct, so that I was obliged to wait some time before I could collect his meaning; and whilst he was speaking, he injected somewhat of terror, admonishing me hereby to give a kind reception to the angels when they came: but it was given me to reply, that this did not depend on myself, for that all were received by me according to what they were in themselves. Presently the angels of that earth approached, and it was given to perceive from their discourse that they differed altogether from the angels of our earth; for they did not discourse by verbal expressions, but by ideas which diffused themselves through every part of my interiors: and hence also they had an influx into the face, so that the face concurred in every particular, beginning from the lips, and proceeding towards the circumference in every direction: the ideas which were instead of verbal expressions, were discrete, but in a small degree. Afterwards they discoursed with me by ideas still less discrete, so that scarce any thing of interstice was perceivable: it appeared in my perception like the meaning of verbal expressions with those who attend only to the meaning abstracted from the expressions; this discourse was more intelligible to me than the former, and was also more full; it flowed, in like manner as the former, into the face; but the influx was

more continuous according to the quality of the discourse; it did not however begin, as the former, from the lips, but from the eyes. Afterwards they discoursed in a manner still more continuous and full; and then the face could not concur by a suitable motion, but the influx was made sensible on the brain, which was acted upon in like manner. Lastly, they discoursed so, that the discourse fell only on the interior intellect; its volubility was like that of an attenuated atmosphere. I was made sensible of the influx, but not distinctly of the particulars discoursed on. These several kinds of discourse may be compared with different fluids, the first kind with fluent water, the second with water more attenuated, the third with the atmospherical air, and the fourth with attenuated air. The spirit abovementioned, who was on the left side, sometimes interrupted the discourse, admonishing me particularly to behave modestly with his angels; for there were attendant spirits from our earth who suggested things which gave displeasure: he said, that he did not understand at first what the angels discoursed about, but that he did afterwards when he removed to my left ear; then also his speech was not harsh as before, but like that of other spirits.

81. I afterwards discoursed with the angels concerning some extraordinary particulars on our earth, especially concerning the art of printing, concerning the Holy Word, and concerning the doctrinals of the church derived from the Word; and I informed them, that the Word and the doctrinals of the church were printed and published, and were thus learnt; they wondered exceedingly that things of such a nature could be made public by writing and printing.

82. It was given to see how the spirits of that earth, when they are prepared, are taken up into heaven, and become angels: on such occasions there appear chariots and bright horses as of fire, by which they are carried away in like manner as Elias: the reason of this appearance of chariots and bright horses as of fire is, because thus it is represented that they are instructed and prepared to enter heaven, inasmuch as chariots signify the doctrinals of the church, and bright horses signify an enlightened understanding.[ee]

[ee] That chariots signify the doctrinals of the church, n. 2760, 5321, 8215. That horses signify the intellectual principle, n. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8136, 8148, 8381. That the White Horse in the Revelation signifies the understanding of the Word, n. 2760. That by Elias in

83. The heaven, into which they are carried away, appears on the right to their earth, consequently separate from the heaven of the angels of our earth. The angels, who are in that heaven, appear clothed in shining blue raiment spotted with little stars of gold, and this by reason of their having loved that color in the world, and having believed also that it was the very essential celestial color, and especially because they are principled in such good of love as that color corresponds to.[ff]

84. There appeared to me a bald head, but only the upper part thereof, which was bony; and I was told, that such an appearance is seen by those who are to die within a year, and that they instantly prepare themselves. The inhabitants of that earth do not fear death, except on this account, that they leave their conjugal partner, their children, or parents, for they know that they shall live after death, and that in dying they do not quit life, because they go to heaven; wherefore they do not call it dying, but being heaven-made. Such amongst them as have lived in true conjugal love, and have taken such care of their children as becomes parents, do not die of diseases, but in tranquillity as in sleep; and thus they emigrate from the world to heaven. The age to which the inhabitants live, is, on an average, about thirty years, estimated according to years on our earth: it is by the providence of the Lord that they die at so early an age, lest their numbers should increase beyond what that earth is capable of supporting; and whereas, when they have fulfilled those years, they do not suffer themselves to be guided by spirits and angels, like those who are not so far advanced in age, therefore spirits and angels seldom attend them when arrived at their thirtieth year; they come to maturity also sooner than on our earth; even in the first flower of youth they connect themselves in marriage, and then it is their chief delight to love the partner of such connection, and to take care of their children; other delights they indeed call delights, but respectively external.

a representative sense is meant the Word, n. 2762, 5247. And whereas all doctrine of the church and the understanding thereof are from the Word, Elias is called the chariots of Israel and the horsemen thereof, n. 2762. That on this account he was taken up by a fiery chariot and fiery horses.

[ff] That blue, originating in red or flame color, corresponds to the good of celestial love; and that blue, grounded in white or lightish color, corresponds to the good of spiritual love, n. 9868.

CONCERNING THE EARTH OR PLANET MARS, ITS SPIRITS AND INHABITANTS.

85. THE spirits of Mars are amongst the best of all spirits who come from the earths of this solar system, being for the most part celestial men, not unlike those who were of the most ancient church on this earth.[gg] When they are represented according to their true nature and quality, they are represented with the face in heaven, and the body in the world of spirits; and such of them as are angels, are represented with the face towards the Lord, and with the body in heaven.

86. The planet Mars appears in the idea of spirits and angels, (like all the other planets,) in its place constantly, which place is to the left in front, at some distance in the plane of the breast, and thereby out of the sphere where the spirits of our earth are. Spirits of one earth are separate from the spirits of another earth, by reason that the spirits of each particular earth have relation to some particular province in the GRAND MAN;[f] and consequently they are each in other and different states; and it is owing to this diversity of state, that they appear separate from each other, either to the right or to the left, at a greater or lesser distance.[hh]

87. Spirits came thence to me, and applied themselves to my left temple, where they breathed upon me with their discourse, but I did not understand it; as to its flow, it was soft beyond what I had ever before perceived, being like the softest breeze; it breathed first upon the left temple and upon the upper part of the left ear; and the breathing proceeded thence to the left eye, and by degrees to the right, and flowed down afterwards, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, and thus through the eustachian tube into the brain; when the

[gg] That the first and most ancient church on this earth was a celestial church, which is the chief of all, concerning which see n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. That a church is called celestial, wherein love to the Lord is the ruling principle, but spiritual, wherein the ruling principle is charity and faith, n. 3691, 6435, 9468, 9680, 9683, 9780.

[hh] That distances in another life are real appearances, which are presented visible by the Lord, according to the states of the interiors of angels and spirits, n. 5604, 9104, 9440, 10146.

breathing arrived thither, then I understood their speech, and it was given to discourse with them: I observed, whilst they were speaking with me, that my lips were put in motion, and also my tongue in a slight degree, and this by reason of the correspondence of interior speech with the exterior: exterior speech is that of articulate sound conveyed to the external membrane of the ear, and thence to the brain by means of the small organs, membranes and fibres, which are within the ear. Hence it was given to know, that the speech of the inhabitants of Mars was different from that of the inhabitants of our earth, in that it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and consequently, that it was more perfect, fuller of ideas, and thereby approaching nearer to the speech of spirits and angels. The essential affection also of the speech is represented amongst them in the face, and the thought thereof in the eyes; for the thought and the speech, and likewise the affection and the face, with them act in unity; they account it wicked to think one thing and speak another, and to will or desire one thing whilst the features of the face express the contrary; they are altogether unacquainted with hypocrisy, and likewise with fraudulent pretence and deceit. That the same kind of speech prevailed amongst the most ancient people on our earth, was given me to know by conversation with some of them in another life; and for the further elucidation of this subject, I shall here relate the following particulars, communicated to me on the occasion: "It was shewn me by an influx which I cannot describe, what was the nature and quality of the speech which prevailed amongst the men of the most ancient church; that it was not articulate, like the verbal speech of our time, but tacit, being effected not by external respiration, but by internal, thus it was speech cogitative; it was also given to perceive the nature of their internal respiration, how it proceeded from the navel towards the heart, and thus through the lips without any thing of sound whilst they were speaking; and that it did not enter into the ear of another by an external way, and beat on what is called the drum of the ear, but by a certain internal way, and by what is called at this day the *tuba eustachiana*. It was further shewn me, that by such speech they were enabled to express more fully the purposes of the mind, and the ideas of the thought, than can possibly be done by articulate sounds, or expressions of the outward voice, which

speech is in like manner directed by respiration, but such as is external, for there is not a single expression, nor any constituent of expression, which is not directed by applications of the respiration; this however was effected with the antediluvians more perfectly, as being directed by internal respiration, which being of a more interior nature, is also more perfect, and more applicable and conformable to the ideas of thought: moreover they were enabled to express their meaning by slight motions of the lips, and by corresponding changes of the countenance; for being celestial men, whatsoever was the object of their thoughts shone forth from their faces and their eyes, which underwent a conformable variation, the face as to its form according to the life of the affection, and the eyes as to light; it was not possible for them on any account to express with the countenance what they did not think in their hearts; and whereas their speech was effected by internal respiration, which is that of the spirit of man, therefore they were enabled to hold consort and discourse with angels." The respiration of the spirits of Mars was also communicated to me,[11] and it was perceivable that their respiration proceeded from the region of the thorax towards the navel, and thence flowed upwards through the breast with an imperceptible breathing towards the mouth; from which circumstances it was manifest to me, as also from other experimental proofs, that they were of a celestial genius, consequently not unlike those who were of the most ancient church on this earth.

88. I was instructed that the spirits of Mars, in the GRAND MAN, have relation to the middle principle between the intellectual and the will-principle, consequently that they have relation to THOUGHT GROUNDED IN AFFECTION, and the best of them to the AFFECTION OF THOUGHT: hence it is that their faces act in unity with their thoughts, nor can they in any case play the hypocrite. And inasmuch as this is their relation in the GRAND MAN, therefore the middle province, which is between the cerebrum and the cerebellum, corresponds to them: for where the cerebrum and the cerebellum are joined together as to spiritual operations, with such persons the face acts in unity with the thoughts, so that the very affection of thought beams forth from the face, and the general principle of the thought beams forth from the affection, which is discoverable also by certain signs

[11] That spirits and angels have respiration, n. 3884, 3885, 3891, 3893.

from the eyes: wherefore, whilst the spirits of Mars were with me, I had a sensible perception of a drawing back of the fore part of the head towards the hind part, consequently of the cerebrum towards the cerebellum.[kk]

89. On a time, whilst the spirits of Mars were with me, and occupied the sphere of my mind, there came some spirits from our earth, and desired also to infuse themselves into that sphere: but instantly the spirits of our earth became as it were insane, by reason of the utter disagreement between them and the spirits of Mars; for the spirits of our earth, in the GRAND MAN, have relation to external sense; hence they were in idea turned to the world and to self, whereas the spirits of Mars were in idea turned from self to heaven and their neighbor; hence came the contrariety: but at that instant there approached some angelic spirits of Mars, and at their approach the communication was closed, and thus the spirits of our earth retired.

90. The angelic spirits discoursed with me concerning the life of the inhabitants on their earth, informing me, that they are not under any forms of government, but that they live arranged into greater and lesser societies, and that they are associated with each other according to their agreement in mind, which agreement they discover instantly by the face and speech, being seldom deceived in their judgment herein, and that then they are instantly united in friendship. They informed me further, that their consociations are delightful, and that they discourse with each other about what passes in their societies, and especially about what passes in heaven, for several of them have manifest communication with the angels of heaven. Such amongst them as begin to think perversely in their societies, and thereby to incline to evil, are dissociated, and left to themselves alone, in consequence whereof they lead a most wretched life out of all society, in dens or other places, being no longer regarded by the rest. Certain societies endeavor to compel such persons to repentance by various methods, but if they cannot succeed herein, they separate themselves from all connection with them. Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain,

[kk] That human faces on our earth in ancient times received influx from the cerebellum, and that then faces acted in unity with men's interior affections; but that afterwards they received influx from the cerebrum, when man began to pretend to affections which were not his own, and to fashion his countenance falsely according to such pretence; concerning the changes hereby occasioned in faces in process of time, see n. 4325 to 4328.

that is, against any persons, under the influence of the lust of dominion, subjecting to themselves any society, and by degrees several societies; and against any, under the influence of the lust of gain, depriving others of their possessions: every one on that earth lives content with his own property, and every one with his own share of honor, accounting it enough to be reputed upright and a lover of his neighbor; this delightful and tranquil principle of mind would perish, unless such as incline to evil thoughts and dispositions were banished from the rest, and unless a prudent but severe check was given to the first encroachments of self-love and the love of the world; for it was owing to these loves that empires and kingdoms were first established, under which establishments there are few but what desire to have dominion, and to possess the property of others, there being few who do what is just and right out of a real love thereto, and still fewer who do good from a real principle of charity, being rather influenced by other motives, such as the fear of the law, and a regard to gain, honor, reputation and the like.

91. In regard to divine worship as practised by the inhabitants of that earth, they informed me, that they acknowledge and adore our Lord, saying, that he is the only God, and that he governs both heaven and the universe; and that every good thing is from him, and that he leads and directs them; also that he often appears amongst them on their earth: it was then given me to tell them, that Christians also on our earth know that the Lord governs heaven and earth, agreeable to his own words in Matthew, "*All power is given to me in heaven and in earth,*" xxviii. 18; but that they do not believe it like the inhabitants of the earth Mars. They acquainted me further, that on their earth the inhabitants believe, that with themselves there is nothing but what is filthy and infernal, and that all good is of the Lord; yea, they added further, that of themselves they are devils, and that the Lord draws them out of hell, and continually keeps them from falling into it again. On a certain occasion, when the name of the Lord was mentioned, I observed that those spirits humbled themselves in such inward and profound abasement as no words can describe; for in their humiliation it was suggested to them, that of themselves they were in hell, and that thus they were altogether unworthy to look to the Lord, who is essential holiness; and so deeply was this suggestion implanted in them, being grounded in a true faith, that they were

in a measure out of themselves, and remained in that state on their knees, until the Lord elevated them, and at the same time, as it were, drew them out of hell; when they emerge thus from humiliation, they are full of goodness and love, and thereby replenished with joy of heart. During their abasement they do not turn their faces to the Lord, for this they dare not do, but turn them in a contrary direction. The spirits who were about me said, that they never before were witnesses to such humiliation.

92. It was matter of surprise to some spirits who were from that earth, that there were about me so many spirits from hell, and that they also discoursed with me; but it was given to reply, that this was permitted them to the intent that I might know their natures and qualities, and why they were in hell, and that their infernal state was in consequence of and according to their evil lives: it was given further to declare, that there were several amongst them, whom I had been acquainted with during their abode in the world, and that some of them had lived in high stations of dignity and pre-eminence, at which time the world alone had possession of their hearts; but it was not in the power of any evil spirit, even the most infernal, to hurt me, being continually under the Lord's protection.

93. There was presented before me an inhabitant of that earth; he was not indeed an inhabitant, but like one; his face resembled the faces of the inhabitants of our earth, but the lower region of the face was black, not owing to his beard, for he had none, but to blackness instead of a beard: this blackness extended itself underneath the ears on both sides; the upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not perfectly fair. They said, moreover, that on that earth they feed on the fruits of trees, especially on a kind of round fruit, which buds forth from the ground, and likewise on pulse; and that they are clothed with garments wrought from the fibrous bark of certain trees, which has such a consistence that it may be woven, and also stiffened by a kind of gum which they have amongst them. They related further, that they are acquainted with the art of making fluid fires, whereby they have light during evening and night.

94. I observed on a time a sort of flaming principle most beautiful; it was of various colors, as purple and also a palish red, and the colors likewise sparkled beautifully by reason of the flame: I saw also a kind of hand to which that flaming principle adhered, at first on the back part,

afterwards on the palm, and thence it played round the hand on all sides: this continued for some time; presently the hand with the flaming principle was removed at a distance, and where it rested there was a bright lucid appearance; in that bright lucid appearance the hand retired from view, and instantly the flaming principle was changed into a bird, which at first was of like colors with the flaming principle, the colors sparkling in like manner, but they successively changed, and as the colors changed, the vigor of life in the bird changed also: it flew all around, and at first about my head, afterwards in a direction in front into a kind of narrow chamber, which appeared like some consecrated place, and as it flew more in a front direction its life in proportion departed, till at length it was changed into a stone, at first of the color of a pearl, but afterwards of an obscure color; but notwithstanding its being without life, it still continued flying. During the flight of this bird around my head, and whilst it was still in the vigor of life, there appeared a spirit from beneath, rising through the region of the loins to the region of the breast, who thence desired to take away the bird; but inasmuch as it was so beautiful, he was prevented by the spirits around me, who all kept their eyes fixed attentively upon it: but the spirit, who rose from below, powerfully persuaded them that the Lord was with him, and consequently that what he did was from the Lord; although most of them did not believe this, still they no longer hindered him from taking away the bird: he was not able however to retain it, by reason of an influx from heaven at that instant, and therefore presently let it fly out of his hand at perfect liberty. When this had passed, the spirits around me, who had been exceeding attentive to the bird and its successive changes, began to discourse with each other concerning it, and continued their discourse for a considerable time: they had a perception that such appearance must needs signify somewhat celestial; they knew that a flaming principle signifies celestial love and its affections; that hand, to which the flaming principle adhered, signifies life and its power; that changes of color signify the varieties of life as to wisdom and intelligence; that bird has also a similar signification, but with this difference, that a flaming principle signifies celestial love and the things appertaining to that love, whereas bird signifies spiritual love and the things appertaining to that love; (celestial love is love to the Lord, and spiritual love is charity towards our neighbor;)[55] and that the changes of

colors and at the same time of life in the bird, till at length it became a bird of stone, signify the successive changes of spiritual life as to intelligence: they knew further that the spirits, who ascend from beneath, through the region of the loins to the region of the breast, are in a principle of strong persuasion that they are in the Lord, and hence believe that whatever they do, howsoever evil it may be, is done by them agreeably to the Lord's will. But though they knew all this, yet they could not hence know who were meant by this appearance: at length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, wherein as yet several are principled, was signified by the flaming principle which adhered to the hand; and that the bird in the beginning, whilst it was in the beauty of its colors and in the vigor of its life, signified their spiritual love; but that by the bird's becoming as it were a bird of stone and void of life, and at length of an obscure color, were signified such of the inhabitants as had removed themselves from the good of love, and were in evil, and yet still believe that they are in the Lord; the like was signified by the spirit, who rose up and was desirous to take away the bird.

95. By a bird of stone were also represented the inhabitants of that earth, who after a strange manner transmute the life of their thoughts and affections into almost no life, concerning which circumstance I received the following information. There was a certain spirit above my head, who discoursed with me, and from the sound of his voice it seemed as if he was in a state of sleep: in this state he spake many things, and all with a prudence equal to that of a person awake; it was given to perceive that he was a subject by which the angels spake, and he in that state perceived and produced what was said by them;[11] for he spake nothing but what was true; if any thing flowed in from another source, he admitted it indeed, but did not bring it forth. I questioned him concerning his state; he said that that state was to him a peaceable state; and that it was free from all solicitude respecting the future; and that at the same time he was fruitful in producing uses, whereby he had communication with heaven. I was told that such, in the Grand Man, have relation to the *sinus longitudinalis*, which lies in the brain between the two hemispheres thereof, and is there in a quiet state, howso-

[11] That communications are effected by means of spirits sent forth from societies of spirits and angels to other societies, and that those emissary spirits are called subjects, n. 4402, 5856, 5983, 5985 to 5989.

ever the brain be disturbed on each side. During my conversation with this spirit, some spirits introduced themselves towards the fore part of the head where he was, and pressed upon him, wherefore he retired to one side, and gave them place. The stranger spirits discoursed with each other, but their discourse was unintelligible both to myself and to the spirits about me: I was instructed by the angels, that they were spirits from the earth Mars, who had the art of discoursing with each other in such a manner, that the spirits present could neither understand or perceive what they said; I wondered how such discourse could possibly be contrived, because all spirits have one speech, which flows from the thinking principle, and consists of ideas, which are heard as expressions in the spiritual world: but I was informed, that those spirits by a certain method form ideas expressed by the lips and the countenance, unintelligible to others, and that in the same instant they artfully withdraw the thoughts, being particularly cautious lest any thing of affection should manifest itself, because in such case the thought would appear, inasmuch as thought flows from affection, and is as it were in it. I was further instructed, that the inhabitants of the earth Mars, who make heavenly life to consist in knowledges alone, and not in a life of love, contrived such speech, but not all; and that the contrivers thereof, when they become spirits, retain the same kind of speech. These are they, who were particularly signified by the bird of stone; for to form a speech by modifications of the countenance and foldings of the lips, with a removal of the affections, and a withdrawing of the thoughts from others, is to deprive speech of its life and soul, and to make it like a dead image, and by degrees to do the like also to themselves. But although they suppose that their discourse is not understood by others, yet angelic spirits have a perception of all and singular the things which they discourse about; the reason is, because it is not possible for any thought to be withdrawn from angelic spirits. This was also proved to them by living evidence; I was thinking concerning this circumstance, that the wicked spirits of our earth are not affected with shame when they infest others; this thought entered into me by influx from some angelic spirits who had a perception of their discourse; those spirits of Mars instantly acknowledged that that was the subject of their discourse, and they were much surprised: moreover several things, which they both spake and

thought, were discovered by an angelic spirit, notwithstanding all their endeavors to withdraw their thoughts from him. Afterwards those spirits entered by influx from above into my face; the influx felt like small striated rain, which was a sign that they were not in the affection of truth and of good, for this is represented by what is striated (*striatum:*) they then spake plainly with me, saying, that the inhabitants of their earth discourse in like manner with each other. They were then told that this is evil, because hereby they obstruct the influence of things internal, and recede from them to things external, which external things also they deprive of their proper life; and particularly, because to speak in such a manner is not sincere: for they who are sincere, are never disposed to speak or even to think any thing but what others may know, not caring if the whole world, yea if the whole heaven, was acquainted with their words and thoughts; but they who are otherwise disposed, judge and think evil of others, and well of themselves, and at length are betrayed through habit to think and speak evil of the church, of heaven, yea, and of the Lord himself. I have been informed, that they who love knowledges, and not so much a life according to knowledges, in the Grand Man, have relation to the interior membrane of the skull; but that they who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have relation to that membrane when become bony, because from having some spiritual life, they come to have no life.

96. Inasmuch as by a bird of stone are also represented those who are principled in knowledges alone, and in no life of love, and inasmuch as hence they have no spiritual life, therefore, by way of appendix, we shall take this opportunity of shewing, that they alone have spiritual life who are principled in celestial love, and thence in knowledges; and that each kind of love contains in itself every principle of knowledges appertaining thereto. This may be exemplified by the case of all living creatures, whether they be the inhabitants of earth or of air; each is in possession of the science of all things appertaining to its particular love, which love has respect to nourishment, a safe habitation, the propagation of their kind, the care of their young, and with some to provide for themselves during winter; wherefore each is in possession of all science that is requisite, such science being implanted in its love, and flowing into each animal as into its proper receptacle, and in some cases

being of such an extraordinary nature, that man cannot but be amazed at it: with the animals, however, science is connate, and is called instinct; nevertheless, it appertains to the natural love in which they are principled: and if man was principled in his proper love, which is love to God and towards his neighbor, (this is man's proper love as distinguishing him from the beasts, being heavenly love,) then man would not only be principled in all requisite science, but likewise in all intelligence and wisdom, for intelligence and wisdom would flow from heaven into those two kinds of love, that is, through heaven from the divine [principle or being.] But inasmuch as man is not born to those two kinds of love, but to their contraries, viz. to self-love and the love of the world, therefore he must needs be born in all ignorance and want of knowledge; nevertheless, by divine means, he is brought to somewhat of intelligence and wisdom, but still not actually so, unless the love of self and of the world be removed, and thus a way be opened for love to God and towards his neighbor. That love to God and neighborly love contain in them all intelligence and wisdom, may appear from the case of those in another life, who, during their abode in this world, have been principled in such love; when these after death are admitted into heaven, they there come into such knowledge and wisdom as they before had no conception of; yea, they think and speak there, like the rest of the angels, such things as ear has not heard, neither has it entered into the heart of man to conceive, which are ineffable; the reason is, because those two kinds of love have the faculty of receiving in themselves such things.

CONCERNING THE EARTH OR PLANET SATURN, ITS SPIRITS AND INHABITANTS.

97. The spirits from the earth Saturn appear in front at a considerable distance, beneath in the plane of the knees, where the earth itself is; and when the eye is opened to see thither, a multitude of spirits come into view who are all from that earth; they are seen on this part of that earth, and to the right of it. It was given also to discourse with

them, and thereby to discover their natures and qualities in respect to others: they are upright, and they are modest; and inasmuch as they esteem themselves little, therefore they also appear little in another life.

98. In acts of divine worship they are exceedingly humble, for on such occasions they account themselves as nothing. They worship our Lord, and acknowledge him as the only God: the Lord also appears to them at times under an angelic form, and thereby as a man, and at such times the divine [nature or principle] beams forth from the face and affects the mind. The inhabitants also, when they arrive at a certain age, discourse with spirits, by whom they are instructed concerning the Lord, how he ought to be worshiped, and likewise how they ought to live. When any attempt is made to seduce the spirits who come from the earth Saturn, and to withdraw them from faith in the Lord, or from humiliation towards him, and from uprightness of life, they say that they would rather die; on such occasions there appear in their hands little knives, with which they seem desirous to strike their bosoms; on being questioned why they do so, they say, that they would rather die than be drawn aside from the Lord: the spirits of our earth sometimes deride them on this account, and infest them with reproaches; but their reply is, that they are well aware they do not kill themselves, and that this is only an appearance flowing from their will principle, inclining them rather to die than to be withdrawn from the worship of the Lord.

99. They said, that sometimes spirits from our earth come to them, and ask them what God they worship; and that the answer they give them is, that they are out of their senses, and that there cannot be a greater proof of insanity than to ask what God any one worships, when there is but one only God for all in the universe to worship, and that they are still more beside themselves in this, that they do not acknowledge the Lord to be that one only God, and that he rules the universal heaven, and thereby the universal world; for whosoever rules heaven rules also the world, inasmuch as the world is ruled by and through heaven.

100. They said, that on their earth there are also some who call the nocturnal light, which is great, the Lord, but that they are separated from the rest, and are not tolerated by them. That nocturnal light comes from the great belt, which at a distance encompasses that earth, and from the moons which are called Saturn's satellites.

101. They related further, that another kind of spirits,

who go in companies, frequently come to them, desiring to know all particulars relative to their circumstances, and that by various methods they extract from them whatever they know; they observed concerning these spirits, that they were not beside themselves, only in this, that they desire to know so much for no other intent than to possess knowledge. They were afterwards instructed that these spirits were from the planet Mercury or the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses thence derived.

102. The inhabitants and spirits of the planet Saturn have relation, in the Grand Man, to the MIDDLE SENSE BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual: hence it is that those spirits appear to be carried or snatched away into heaven, and presently to be let back again; for whatever appertains to spiritual sense is in heaven, but whatever appertains to natural sense is beneath heaven. Inasmuch as the spirits of our earth, in the Grand Man, have relation to natural and corporeal sense, it was given to know by manifest experience how the spiritual man and the natural fight and strive with each other, when the latter is not principled in faith and charity. The spirits of the earth Saturn came from afar into view, and instantly there was opened a living communication between them and such spirits of our earth as were not principled in faith and charity; the latter, on thus perceiving the former, became like persons insane, and began to infest them, by infusing unworthy suggestions concerning faith, and also concerning the Lord; and whilst they were busied in these invectives and abuses, they also cast themselves into the midst of them, and in the spirit of insanity by which they were possessed, endeavored to do them mischief; but the spirits of Saturn were not at all afraid, because they were secure and in tranquillity; whereas the spirits of our earth, when they were in the midst of them, began to be tortured, and to respire with difficulty, and in consequence thereof made their escape with all precipitation, one this way and another that, till they all disappeared. The spirits who were present perceived from this circumstance, what is the nature and quality of the natural man when separate from the spiritual, and when he comes into a spiritual sphere, viz. that he is insane; for the natural man separate from the spiritual is wise only with a wisdom that originates in the world, and not with the wisdom

that is from heaven; and he who is wise only with the wisdom that originates in the world, believes nothing but what he can apprehend with his senses, and the things which he believes are grounded in the fallacies of the senses, which, unless they are removed by an influx from the spiritual world, produce false principles and persuasions: hence it is that spiritual things are things of nought to such persons, insomuch that they can scarce bear to hear mention made of any thing spiritual; wherefore they become insane when they are kept in a spiritual sphere: it is otherwise during their abode in the world, where they either think naturally concerning spiritual things, or avert their ears that they may not hear them, that is, they hear and do not attend. It was also manifest from this experimental evidence, that the natural man cannot introduce itself into the spiritual, that is, ascend; but when man is principled in faith, and thereby in spiritual life, in this case the spiritual man flows into the natural, and thinks therein; for there is given a spiritual influx, that is, an influx from the spiritual world into the natural, but not *vice versa*, or from the natural into the spiritual.[mm]

103. I was further informed by the spirits of that earth respecting the consociations of the inhabitants, with several other particulars. They said, that they live divided into families, every family apart by itself; each family consisting of a man and his wife with their children; and that the children, when they enter on a married state, are separated from the house, and have no further care about it; wherefore the spirits from that earth appear two and two: that they are little solicitous about food and raiment; that they feed on the fruits and pulse which their earth produces, and that they are clothed slightly, being encompassed with a coarse skin or coat,* which repels the cold: moreover, that all on that earth know that they shall live after death; and that on this account also they make light of their bodies, only so far as regards that life, which they say is to remain and serve the Lord; it is for this reason likewise they do not bury the bodies of the dead, but cast them forth, and cover them with branches of forest trees.

[mm] That influx is spiritual, and not physical or natural, consequently that influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3214, 5119, 5259, 5427, 5428, 5477, 6322. That it appears as if influx is from externals into man's internals, but this is a fallacy, n. 3721.

* This skin, or coat, is to be supposed their own natural skin or coat, and not that of any other animal.

104. Being questioned concerning that great belt, which appears from our earth to rise above the horizon of that planet, and to vary its situations, they said, that it does not appear to them as a belt, but only as somewhat whitish like snow in the heaven in various directions.

CONCERNING THE EARTH OR PLANET VENUS, ITS SPIRITS AND INHABITANTS.

105. The planet Venus, in the idea of spirits and angels, appears to the left a little backwards, at some distance from our earth: it is said, "in the idea of spirits," because neither the sun of this world, nor any planet, appears to any spirit, but spirits have only an idea that they exist; it is in consequence of such idea that the sun of this world is presented behind as somewhat darkish, and the planets not moveable as in the world, but remaining constantly in their several places, see above, n. 42.

106. In the planet Venus there are two kinds of men, of tempers and dispositions opposite to each other; the first mild and humane, the second savage and almost brutal; they who are mild and humane appear on the further side of the earth, they who are savage and almost brutal appear on the side looking this way. But it is to be observed, that they appear thus according to the states of their life, for in the spiritual world the state of life determines every appearance of space and of distance.

107. Some of those who appear on the further side of the planet, and who are mild and humane, came to me, and were presented visibly above my head, and discoursed with me on various subjects; amongst other particulars they said, that during their abode in the world, and more so since they were become spirits, they acknowledged our Lord as their only God; they added, that on their earth they had seen him, and they represented also how they had seen him. These spirits in the Grand Man have relation to *the memory of things material agreeing with the memory of things immaterial*, to which the spirits of Mercury have relation: wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus, and on this account, when they

were together, a remarkable change, and a powerful operation in my brain, was perceivable from their influx, see above, n. 43.

108. I did not however discourse with those spirits who are on the side that looks this way, and who are savage and almost brutal, but I was informed by the angels concerning their nature and quality, and whence it comes that they are so brutal; the cause is this, that they are exceedingly delighted with rapine, and more especially with eating of their booty: the delight thence arising, when they think about eating of their booty, was communicated to me, and was perceived to be most extraordinary. That on this earth there have been inhabitants of a like brutal nature, appears from the histories of various nations; also from the inhabitants of the land of Canaan, 1 Sam. xxx. 16; and likewise from the Jewish and Israelitish nation, even in the time of David, in that they made yearly excursions, and plundered the Gentiles, and rejoiced in feasting on the spoils. I was informed further, that those inhabitants are for the most part giants, and that the men of our earth reach only to their navels: also that they are stupid, making no inquiries concerning heaven or eternal life, but immersed solely in earthly cares, and the care of their cattle.

109. In consequence of this their nature and quality, when they come into another life, they are exceedingly infested there by evils and false persuasions. The hells, which appertain to them, appear near their earth, and have no communication with the hells of the wicked of our earth, by reason of their different tempers and dispositions; hence also their evils and false persuasions are totally of a different sort.

110. Such however amongst them, as are in the capacity of being saved, are in places of vastation, and are there reduced to the last state of desperation; for there is no other method whereby evils and false persuasions of that kind can be subdued and removed: when they are in a state of desperation, they cry out that they are beasts, that they are abominations, that they are hatreds, and that thereby they are damned: some of them, when they are in this state exclaim even against heaven, but as this proceeds from desperation, it is forgiven them; the Lord moderates on these occasions, and restrains within proper limits their harsh and bitter expressions. These, when they have passed through extreme suffering, are finally saved, inas-

much as the corporeal principles are hereby brought to a kind of death. It was further declared concerning these spirits, that during their life on their earth, they believed in some great Creator without a Mediator, but when they are saved, they are also instructed that the Lord alone is God, the Savior and Mediator. I have seen some of them, after they have passed through extreme suffering, taken up into heaven, and when they were received there, I have been made sensible of such a tenderness of joy from them, as drew tears from my eyes.

CONCERNING THE SPIRITS AND INHABITANTS OF THE MOON.

111. Certain spirits appeared over my head, and thence were heard voices like thunder, for the thunder of their voices exactly resembled the sound of thunder from the clouds after lightning: I at first conjectured that it was owing to a great multitude of spirits, who had the art of uttering voices attended with so loud a noise. The more simple spirits, who were with me, smiled on the occasion, at which I was much surprised; but the cause of their smiling was presently discovered to be this, that the spirits who thundered were not many, but few, and were also as little as children; and that on former occasions they had terrified them by such noises, and yet were unable to do them any hurt. In order that I might know their nature and quality, some of them descended from on high where they were thundering, and what surprised me, one carried another on his back, and thus two of them approached me: their faces appeared not unhandsome, but longer than the faces of other spirits; in regard to stature, they appeared like children of seven years old, but more robust; thus they were dwarfs (*homunciones.*) It was told me by the angels, that they were from the Moon. He who was carried on the other's back, on coming to me, applied himself to my left side under the elbow, and thence discoursed with me, saying, that whenever they utter their voices, they thus thunder; and that thereby they terrify the spirits who are

inclined to do them mischief, and put some to flight, and that thus they go with security withersoever they are disposed. To convince me that the noise they make was of such a sort, he retired from me to some other spirits, but not entirely out of sight, and thundered in like manner. They shewed moreover, that the voice being uttered from the abdomen, like an eructation, made this thundering sound. It was perceived that this was owing to this particular circumstance, that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and thus from a certain quantity of air there collected, by reason that the Moon is not encompassed with an atmosphere like that of other earths. I was instructed, that the spirits of the Moon, in the Grand Man, have relation to the ensiform cartilage or *xiphoides*, to which the ribs in front are joined, and from which descends the *fascia alba*, which is the *fulcrum* of the abdominal muscles.

112. That there are inhabitants in the Moon, is well known to spirits and angels, and in like manner that there are inhabitants in the moons or satellites which revolve about Jupiter and Saturn. They who have not seen and discoursed with spirits coming from those moons, still entertain no doubt but there are men inhabiting them, because they are earths alike with the planets, and wherever an earth is, there are men inhabitants; for man is the end for which every earth was created, and nothing was made by the Great Creator without an end: that the human race, as constituent of heaven, is the end of creation, may appear to every one who thinks from a rational principle at all enlightened.

THE REASONS WHY THE LORD WAS WILLING TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER.

113. THERE are several reasons, concerning which I had information from heaven, why it pleased the Lord to be born, and to assume a humanity, on our earth, and not on another. The PRINCIPAL REASON *was because of the*

Word, in that it might be written on our earth; and when written be afterwards published throughout the whole earth; and when once published be preserved to all posterity; and that thus it might be made manifest, even to all in another life, that God was made man.

114. *That the principal reason was because of the Word,* is in consequence of the Word being essential divine truth, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and teaches moreover how man ought to live and believe, in order to his admission into heaven, and thereby to eternal happiness. All these things would have been altogether unknown without a revelation, consequently on this earth without the Word, and yet man is so created, that as to his interiors he cannot die.[nn]

115. *That the Word might be written on our earth,* is in consequence of the art of writing having existed here from the most ancient time, first on the rind or bark of trees, next on skins or parchment, afterwards on paper, and lastly by types as in printing. This was provided of the Lord for the sake of the Word.

116. *That the Word might afterwards be published throughout the whole earth,* is in consequence of the communication opened here amongst all nations, both by land and water, to all parts of the globe; hence the Word once written might be conveyed from one nation to another, and be taught in all places.

117. *That the Word once written might be preserved to all posterity,* consequently for thousands and thousands of years, and that it has been so preserved, is well known.

118. *That thus it might be made manifest that God was made man;* for it was with a view to this chief and most essential object that the Word was revealed, inasmuch as no one can believe in a God, and love a God, whom he cannot comprehend under some appearance; wherefore they who acknowledge an invisible and thus incomprehensible principle, in thought sink into nature, and consequently believe in no God: wherefore it pleased the Lord

[nn] That by mere natural light nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of man after death, and concerning divine truths, by which man has spiritual and eternal life, n. 8944, 10318, 10319, 10320. That this may appear from this consideration, that several, and amongst them the learned, do not believe those things, although they are born where the Word is, and where there is instruction by the Word concerning those things, n. 10319. That therefore it was necessary there should be a revelation from heaven, because man was born for heaven, n. 1775.

to be born on this earth, and to make this manifest by the Word, that it might not only be known on this globe, but that also *it might be made manifest thereby to spirits and angels even from other earths, and likewise to the gentiles from our own earth.*[oo]

119. It is to be observed, that the Word on our earth given through heaven from the Lord, is the union of heaven and the world; for which end there is a correspondence of all things contained in the letter of the Word with divine things in heaven; and the Word in its supreme and inmost sense treats of the Lord, of his kingdom in the heavens and the earths, and of love and faith from him and in him, consequently of life from him and in him; such things are presented to the angels in heaven, when the Word of our earth is read and preached.[pp]

120. In every other earth divine truth is manifested by word of mouth by spirits and angels, as was said above in speaking of the inhabitants of the earth in this solar system, but this manifestation is confined to families; for mankind in most earths live distinct according to families; wherefore divine truth thus revealed by spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes: it is otherwise on our earth, where divine truth, which is the Word, remains for ever in its integrity.

121. It is to be observed, that the Lord acknowledges and receives all, of whatsoever earth they be, who acknowledge and worship God under a human form, inasmuch as God under a human form is the Lord: and whereas the Lord appears to the inhabitants in the earths in an angelic form, which is a human form, therefore when the spirits and angels from those earths are informed by the spirits and angels of our earth that God is actually man, they receive that word, acknowledge it, and rejoice that it is so.

[oo] That the gentiles in another life are instructed by angels, and that they who have lived good lives, according to their religious principles, receive the truths of faith, and acknowledge the Lord, n. 2049, 2595, 2598, 2600, 2601, 2603, 2661, 2863, 3263.

[pp] That the Word is understood by the angels in the heavens after a different manner from what it is understood by men on the earths, and that the internal or spiritual sense is for the angels, but the external or natural sense for men, n. 1769 to 1772, 1887, 2143, 2333, 2396, 2540, 2541, 2545, 2551. That the Word is conjunctive of heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 10357. That the Word therefore was written by mere correspondences, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. That in the inmost sense of the Word, the Lord alone and his kingdom are treated of, n. 1873, 2249, 2523, 7014, 9357

122. To the reasons above adduced may be added, that the inhabitants and spirits of our earth, in the Grand Man, have relation to natural and external sense, which sense is the ultimate wherein the interiors of life close, and rest as in their common basis; the case is similar in regard to divine truth in the letter, which is called the Word, and which for this reason also was given on this earth, and not any other:[qq] and whereas the Lord is the Word, and is the First and the Last thereof, therefore, that all things might exist according to order, he was willing to be born on this earth, and be made the Word, according to what is written in John, "In the beginning was the Word, and the Word was with God, and God was the Word; this was in the beginning with God: all things were made by him, and without him was not any thing made which was made: *and the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the Only-begotten of the Father.* No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, he hath exposed him to view," i. 1, 2, 3, 4, 14, 18. The Word is the Lord as to divine truth, consequently divine truth from the Lord.[rr] But this is an arcanum which will be intelligible only to very few.

CONCERNING THE EARTHS IN THE STARRY HEAVEN.

123. THEY who are in heaven can discourse and converse with angels and spirits, who are not only from the earths in this solar system, but also from other earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants themselves, only however with those whose interiors are open, so that they can hear

[qq] That the Word in the sense of the letter is natural, n. 8783. By reason that what is natural is the ultimate, wherein spiritual and celestial things close, and on which they subsist as on their foundation, and that otherwise the internal or spiritual sense of the Word would be as a house without a foundation, n. 9430, 9433, 9824, 10044, 10436.

[rr] That the Word is the Lord as to divine truth, consequently divine truth from the Lord, n. 2859, 4692, 5075, 9987. That by divine truth all things were created and made, n. 2803, 2884, 5272, 7835.

such as speak from heaven: the same is the case with man, during his abode in the world, to whom it has been given of the Lord to discourse with spirits and angels; for man is a spirit as to his interiors, the body which he carries about in the world only serving him for the performing functions in this natural or terrestrial sphere, which is the ultimate of all spheres. But it is given to no one to discourse as a spirit with angels and spirits, unless he be such that he can consociate with angels as to faith and love; nor can he so consociate, unless he have faith and love to the Lord, for man is joined to the Lord by faith and love to him, that is by truths of doctrine and good principles of life derived from him; and when he is joined to the Lord, he is secure from the assaults of evil spirits from hell: with others the interiors cannot be so far opened, since they are not in the Lord. This is the reason why there are few at this day, to whom it is given to speak and converse with angels; a manifest proof whereof is, that the existence of spirits and angels is scarce believed at this day, much less that they are attendant on every man, and that by them man has connection with heaven, and by heaven with the Lord; still less is it believed, that man, when he dies as to the body, lives a spirit, even in a human form as before.

124. Inasmuch as there are many at this day in the church who have no faith concerning a life after death, and scarce any concerning heaven, or concerning the Lord as being the God of heaven and earth, therefore the interiors appertaining to my spirit are open by the Lord, so that I am enabled, during my abode in the body, to have commerce with the angels in heaven, and not only to discourse with them, but also to see the astonishing things of their kingdom, and to describe the same, in order to check from henceforth the cavils of those who urge, "Did ever any one come from heaven and assure us that such a place exists, and acquaint us with what is doing there?" Nevertheless I am aware, that they who in heart have heretofore denied a heaven and a hell, and a life after death, will even still continue in the obstinacy of unbelief and denial; for it is easier to make a raven white, than to make those believe, who have once in heart rejected faith; the reason is, because such persons always think about matters of faith from a negative principle, and not from an affirmative. May the things, however, which have been hitherto declared, and which we have further to declare, concerning angels and spirits, be for the use of those few who are principled

in faith! whilst it is permitted, in order to bring others to somewhat of acknowledgment, to relate such particulars, as delight and engage the attention of persons desirous of knowledge; for which purpose we shall now proceed to give an account of the earths in the starry heaven.

125. He who is unacquainted with the arcana of heaven, cannot believe that man is capable of seeing earths so remote, and of giving any account of them from sensible experience: but let such a one know, that the spaces and distances, and consequent progressions, which exist in the natural world, are, in their origin and first cause, changes of the state of interior things, and that with angels and spirits they appear according to such changes;[55] and that therefore angels and spirits may by such changes be apparently translated from one place to another, and from one earth to another, even to earths at the extreme boundaries of the universe. The case is the same also with man as to his spirit, and therefore he also may be so translated, whilst his body still continues in its own place. This has been the case with myself, since by the divine mercy of the Lord it has been given me to converse with spirits as a spirit, and at the same time with men as a man. The sensual man is not capable of conceiving that man as to his spirit can be thus translated, inasmuch as the sensual man is immersed in space and in time, and measures his progressions accordingly.

126. That there are several worlds or systems, may appear to every one from this consideration, that so many stars appear in the universe, and it is well known to the learned, that every star is like a sun in its own place, remaining fixed as the sun of our earth in its place; and that it is owing solely to distance that it appears in a small form like a star; consequently, that each star has planets revolving around it, which are so many earths, in like manner as the sun of our system has; and that the reason why those planets, or earths, do not appear is, because of their immense distance, and of their having no light but what they receive from their own star, which light cannot be reflected so far as to reach us. For what other end or purpose, shall we say, was so large a firmament created with so many stars? The end of the creation of the universe is

[55] That motions, progressions, and changes of place, in another life, are changes of the states of the interiors of life, and that nevertheless it really appears to spirits and angels as if they actually existed, n. 1273 to 1277, 1377, 3356, 5606, 10734.

man, in order that an angelic heaven might be formed of men: but what would mankind and an angelic heaven from one single earth avail to answer the purposes of an infinite Creator, for which a thousand, yea ten thousand earths would not suffice? By calculation it appeared, that supposing there were in the universe 1,000,000 earths, and on every earth 300,000,000 men, or 300 millions, and 200 generations within 6000 years, and that to every man or spirit was allotted a space of three cubic ells, in this case the sum of men or spirits collectively would not occupy a space equal to a thousandth part of this earth, consequently not more than the space possessed by one of the satellites of Jupiter or Saturn, which would be a space so diminutive in respect to the universe, that it would be scarce discernible, for a satellite of Jupiter or Saturn is scarce visible to the naked eye: and what would this be in regard to the purposes of the Creator of the universe, to answer which, the whole universe, though filled with earths, would be inadequate, for he is infinite? In discoursing on this subject with the angels, they have told me, that they have a like idea concerning the fewness of the human race in respect to the infinity of the Creator, but that their thoughts on the subject originate not from spaces, but from states, and that according to their idea, supposing the number of earths to be as many myriads as could be conceived in thought, they would still be as nothing to the Lord. The information which I am going to give concerning the earths in the starry heaven, is from experimental testimony, whereby it will likewise appear, how I was translated thither as to my spirit, whilst my body continued in its own place.

CONCERNING THE FIRST EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS.

127. I WAS led by angels from the Lord to a certain earth in the starry heaven, where it was given to take a view of the earth itself, yet not to speak with the inhabitants, but with spirits who came from thence (for all the inhabitants or men of every earth, after finishing their course of life in the world, become spirits, and remain

near their own earth:) from these however I received information concerning the earth, and concerning the state of the inhabitants thereof; for men, when they leave the body, carry with them all their former life, and all their memory.[u] To be led to earths in the universe, is not to be led and translated thither as to the body, but as to the spirit, and the spirit is led by variations of the state of interior life, which appear to it as progressions through spaces. Approaches, or near advancements, are also effected according to agreements or resemblances of states of life, for agreement or resemblance produces conjunction, whereas disagreement and dissimilitude produces disjunction. Hence it may appear how translation is effected as to the spirit, and its approach or near advancement to things remote, whilst the man still remains in his own place. But to lead a spirit, by variations of the state of its interiors, out of its own orb, and to cause the variations successively to advance even to a state agreeing with or like to those to whom it is led, is in the power of the Lord alone; for there must be a continual direction and foresight from first to last, both in advancing and in returning back again; especially when the translation is to be effected with a man, who is still, as to the body, in the natural world, and thereby in space. That such a translation has been effected, will appear incredible to those who are immersed in the sensual corporeal life, and whose thoughts originate in sensual corporeal things, nor can they be induced to believe it; the reason is, because the sensual corporeal life cannot conceive of progression without space; but they who think from the sensual principle of their spirit, somewhat removed or withdrawn from the sensual principle of the body, consequently who think from an interior principle in themselves, may be induced to believe and to conceive it, since in the idea of interior thought there is neither space nor time, but instead thereof the original principles whence spaces and times had birth. For the use of these latter the following account is written respecting the earths in the starry heaven, and not for the former, (viz. such as are immersed in the sensual corporeal life,) unless they be in a state to suffer themselves to be instructed.

128. At a time when I was broad awake, I was led as to

[u] That man after death retains the memory of all his concerns in the world, n. 2476 to 2486.

the spirit by angels from the Lord to a certain earth in the universe, accompanied by some spirits from this orb: our progression was in a direction to the right, and continued for two hours. Near the boundary of our solar system there appeared first a whitish cloud, but thick; and behind it a fiery smoke ascending from a great chasm; it was a vast gulph separating, on that side, our solar system from some other systems of the starry heaven: the fiery smoke appeared at a considerable distance. I was conveyed through the midst of it, and instantly there appeared beneath in the chasm or gulph several men who were spirits (for spirits appear all in a human form, and are actually men;) I also heard them discoursing with each other, but whence they were, or of what sort, it was not given to know: one of them however told me that they were guards, to prevent spirits passing from this world to any other in the universe without having obtained leave. That this was the case, was also confirmed by this circumstance, that some spirits, who were in company, to whom it was not permitted to pass, when they came to that great gulph or interstice, began to cry out vehemently that they were lost and undone; for they were as persons struggling in the agonies of death, wherefore they halted on that side of the gulph, nor could they be conveyed further; for the fiery smoke exhaling from the gulph affected them powerfully with its influence, and thus put them to torture.

129. After I was conveyed through that great chasm, I at length arrived at a place where I stopped; and immediately there appeared to me spirits from above, with whom it was given to discourse: from their discourse and their particular manner of apprehending and explaining things, I clearly perceived that they were from another earth, for they differed altogether from the spirits of our solar system: they also perceived from my discourse that I came from afar.

130. After discoursing for some time on various subjects, I asked what God they worshiped? They said, that they worshiped some angel, who appeared to them as a divine man, being bright and shining with light; and that he instructed them, and gave them to perceive what they ought to do. They said further, that they knew that the Most High God is in the sun of the angelic heaven, and that he appears to his angel, and not to them; and that he is too great for them to dare to adore him. The angel, whom they worshiped, was an angelic society, to which it

was granted by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a kind of flame, which appears like a torch, fiery and yellow to a considerable degree; the reason is, because they do not adore the Lord, consequently they have not light from the sun of the angelic heaven, but from an angelic society, for an angelic society, when it is granted of the Lord, can exhibit such a light to spirits who are in an inferior region. That angelic society was also seen by me, and was on high above them; there was also seen the flaming principle whence the light proceeded.

131. As to the rest of their character, they were modest, somewhat simple, but still under tolerably good influence as to their thoughts. From the light which was amongst them might be concluded what was the nature and quality of their intellectual principle, for the intellect is according to the reception of the light which is in the heavens, inasmuch as divine truth, proceeding from the Lord as a sun, is what shines there, and enables the angels not only to see but also to understand.[uu]

132. I was instructed that the inhabitants and spirits of that earth, in the Grand Man, have relation to somewhat in the SPLEEN, in which I was confirmed by an influx into the spleen whilst they were discoursing with me.

133. Being questioned concerning the sun of their system, which enlightens their earth, they said, that the sun there has a flaming appearance, and when I represented the size of the sun of our earth, they said, that theirs was less; for their sun to our eyes is a star, and I was told by the angels that it was one of the lesser stars. They said also, that from their earth is likewise seen the starry heaven, and that a star larger than the rest appears to them westward, which was declared from heaven to be our sun.

134. After this my sight was opened, so that I could look in some degree upon their earth; and there appeared several green fields and forests with trees in full foliage, and also fleecy sheep. Afterwards I saw some of the inhabitants, who were of the meaner class, clothed nearly like

[uu] That there is great light in the heavens, n. 1117, 1521, 1522, 1533, 1619 to 1632, 4527, 45400, 8644. That all light in the heavens is from the Lord as a sun there, n. 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10809. That divine truth proceeding from the Lord appears in the heavens as light, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That that light illuminates both the sight and the understandings of angels and spirits, n. 2776, 3138. That the light of heaven also illuminates the understanding of man, n. 1520, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569.

the country people in Europe. There was seen also a man with his wife; she appeared of handsome stature and a graceful mein, so likewise did the man; but what surprised me, he had a stately carriage, and a deportment which had a semblance of haughtiness, but the woman's deportment was humble: I was informed by the angels, that such is the fashion on that earth, and that the men, who are such, are beloved, because they are nevertheless well disposed. I was informed likewise, that it is not allowed them to have more wives than one, because it is contrary to the laws. The woman whom I saw, had before her bosom a cloak or covering, broad enough to conceal herself behind it, which was so contrived, that she could put her arms in it, and use it as a garment to cover her, and so walk about her business; it might be tucked up as to the lower part, and when tucked up, and applied to the body, it appeared like a stomacher, such as are worn by the women of our earth: but the same also served the man for a covering, and he was seen to take it from the woman, and apply it to his back, and loosen the lower part, which thus flowed down to his feet like a gown, and clothed in this manner he walked off. The things seen on that earth were not seen with the eyes of my body, but with the eyes of my spirit, for a spirit may see the things which are on any earth, when it is granted by the Lord.

135. Being well aware that many will doubt the possibility of man's being able to see, with the eyes of his spirit, any thing on so distant an earth, it may be expedient to declare how the matter is: distances in another life are not like distances here on earth; in another life they are altogether according to the states of the interiors of every particular person; they who are in a similar state, are together in one society and in one place; every thing is present by virtue of a similitude of state, and every thing is distant by virtue of the dissimilitude of state; hence it was, that I was near to the above earth, when I was brought by the Lord into a state similar to the state of the spirits and inhabitants thereof, and that in this case being present I discoursed with them: hence it is evident, that earths in the spiritual world are not distant as in the natural world, but only apparently according to the states of life of the inhabitants and spirits of each: the state of life is the state of the affections as to love and faith. In regard to a spirit, or what is the same thing, a man as to his spirit, seeing things on any earth, we shall also explain how this is; neither spirits nor

angels, by their own proper sight, can see any thing that is in the natural world; for the light of the natural world, or the solar light, is to them as gross darkness: in like manner man, by his bodily sight, cannot see any thing that is in the other life, for the light of heaven is to him as gross darkness: nevertheless, both spirits and angels, when it pleases the Lord, may see things in the natural world through the eyes of man; but this is not granted of the Lord, except with those to whom he gives to discourse with spirits and angels, and to be in consort with them: it has been given them to see through my eyes the things of this world, and as plainly as I myself did; and also to hear men discoursing with me: sometimes it has happened, that through me they saw their friends, with whom they had been intimate when in the body, altogether present as before, at which they were amazed; wives have in this manner seen their husbands and children, and have wished me to tell them that they were present and looking on them, and that I would mention the particulars of their state in the other life; but this, I said, was not allowed, by reason that they would have called me mad, or would have pronounced my information to be all a delirium of the imagination, inasmuch as I was well aware, that although they gave assent with their lips to the doctrine of the existence of spirits, and of the resurrection of the dead, and of their being amongst spirits, and that spirits can see and hear by means of man, yet they did not believe these things in their hearts. When my interior sight was first opened, and they who are in another life saw through my eyes the world and the things contained therein, they were so amazed, that they called it the miracle of miracles, and were affected with a new joy, to think that a communication was thus opened of earth with heaven, and of heaven with earth: this joy continued for some months, but afterwards the circumstance which occasioned it became so familiar, that now the wonder has ceased. I am informed, that spirits and angels attendant on other men see not the least of the things of this world, but only perceive the thoughts and affections of those on whom they attend. Hence it may appear, that man was so created, that during his life here amongst men in the world, he might at the same time live in heaven amongst angels, and *vice versa*, so that heaven and the world might be united together and act in unity in man, and men might know what passes in heaven, and angels what passes in the world; and that when men de-

part this life, they might pass thus from the Lord's kingdom on the earths into the Lord's kingdom in the heavens, not as into another, but as into the same, in which also they were during their life in the body; but in consequence of becoming so corporeal, man closed heaven against himself.

136. Lastly, I discoursed with the spirits, who were from the above earth, concerning various particulars on our earth, especially concerning this circumstance, that there are sciences cultivated on our earth which are not cultivated on other earths, as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and natural philosophy; and likewise arts, which are not known elsewhere, as the art of ship-building, of smelting metals, of writing, and of printing, and thus of communicating with others in distant parts of the earth, and also of preserving what is communicated for thousands of years, and that this art has been practised in regard to the Word which was revealed by the Lord, and that consequently revelation is for ever permanent on our earth.

137. At length there was presented to my view the hell of those who are from that earth, and very terrible was the appearance of the infernals seen therein, insomuch that I dare not describe their monstrous faces. There were seen also female magicians, who practise direful arts; they appeared clad in green, and struck me with horror.

CONCERNING A SECOND EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS.

138. I was afterwards led of the Lord to an earth in the universe, which was further distant from our earth than the foregoing, of which we have been just speaking; that it was further distant was plain from this circumstance, that I was two days in being led thither, as to my spirit; this earth was to the left, whereas the former was to the right. Inasmuch as remoteness in the spiritual world does not arise from distance of place, but from difference of state, as was said above, therefore from the tediousness of my progression thither, which lasted two days, I might con-

clude, that the state of the interiors with the inhabitants of that earth, which is the state of affections and of consequent thoughts, differed proportionably from the state of the interiors with spirits from our earth. Being conveyed thither as to the spirit by changes of the state of the interiors, it was given to observe the successive changes themselves before I arrived thither: this was done whilst I was awake.

139. When I arrived thither, the earth was not seen by me, but only the spirits who were from that earth; for, as was said above, the spirits of every earth appear about their own particular earth, by reason that they are of a genius and temper similar to that of the inhabitants, and in order that they may serve them. Those spirits were seen at a considerable height above my head, whence they beheld me as I approached: it is to be observed, that they who stand on high in another life, can behold those who are beneath them, and the higher they stand, the greater is the extent of their vision, and they can not only behold those who are beneath them, but likewise discourse with them. From their state of elevation they observed, that I was not from their earth, but from some other at a great distance; wherefore they accosted me in questions concerning various particulars, to which it was given me to reply; and amongst other things I related to them to what earth I belonged, and what kind of earth it was; and afterwards I spake to them concerning the other earths in our solar system; and at the same time also concerning the spirits of the earth or planet Mercury, in that they wander about to several earths for the purpose of procuring for themselves knowledges of various matters; on hearing this they said, that they had likewise seen those spirits amongst them.

140. It was told me by the angels from our earth, that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to KEENNESS OF VISION, and therefore they appear on high; and that they are also remarkably clear-sighted. In consequence of their having such relation, and of their seeing clearly and distinctly what was beneath them, in discoursing with them I compared them to eagles, which fly aloft, and enjoy a clear and extensive view of objects beneath; but at this they expressed indignation, supposing that I compared them to eagles as to their rapaciousness, and consequently that I thought them wicked;

but I replied, that I did not liken them to eagles as to rapaciousness, but as to sharp-sightedness.

141. Being questioned concerning the God whom they worshiped, they replied, that they worshiped a God visible and invisible, a God visible under a human form, and a God invisible not under any form; and it was discoverable from their discourse, and also from the ideas of their thought as communicated to me, that the visible God was our Lord himself, and they also called him Lord. To this it was given me to reply, that on our earth also there is worshiped a God invisible and visible, and that the invisible God is called Father, and the visible is called Lord; and that both are One, as He himself taught, saying, that no one had ever seen the appearance of the Father, but that the Father and He are One, and that whoso seeth Him seeth the Father, and that the Father is in Him and He in the Father; consequently that each divine principle is in One Person. That these are the Lord's own words, may be seen, John v. 37, chap. x. 30, chap. xiv. 7, 9, 10, 11.

142. Presently I saw other spirits from the same earth, who appeared in a place beneath the former, with whom also I discoursed; but they were idolaters, for they worshiped an idol of stone, like to a man but not handsome: it is to be observed that all who come into another life have at first a worship like what they practised in the world, but that they are successively separated from it; the reason is, because all worship remains implanted in man's interior life, from which it cannot be removed and eradicated but by degrees. On seeing this, it was given me to tell them that they ought not to worship what was dead, but what was living; to which they replied, that they knew that God liveth and not a stone, but that they thought of the living God when they looked on a stone like a man, and that otherwise the ideas of their thought could not be fixed upon and determined to the invisible God; it was then given me to tell them, that the ideas of thought may be fixed upon and determined to the invisible God, when they are fixed upon and determined to the Lord, who is God visible in thought under a human form; and thus that man may be joined with the invisible God in thought and affection, consequently in faith and love, when he is joined with the Lord, but not otherwise.

143. The spirits who were seen on high were questioned, whether on their earth they live under the rule of princes or kings? to which they replied, that they know not what

such rule is, and that they live under themselves, being distinguished into nations, families and houses: they were questioned further, whether they are thus in a state of security? they replied in the affirmative, inasmuch as one family never envies another in any respect, or desires to deprive another of its just rights: they expressed a degree of indignation at being asked these questions, as arguing a suspicion of their hostility, or of their want of protection against robbers; what, said they, have we need of but food and raiment, and thus to live content and quiet one under another?

144. Being further questioned concerning their earth and its produce, they said, that they had green fields, flower gardens, forests full of fruit trees, and also lakes abounding with fish; and that they had birds of a blue color, with golden feathers, and also greater and lesser animals; amongst the lesser they mentioned one sort, which had the back elevated like camels on our earth; nevertheless that they did not feed on their flesh, but only on the flesh of fishes, and besides on fruits of trees and pulse of the earth. They said moreover, that they did not live in houses regularly built, but in groves, in which amongst the leaves they made to themselves shelter against rain and the heat of the sun.

145. Being questioned concerning their sun, which appears as a star from our earth, they said, that it has a fiery appearance, and not larger to look at than a man's head; I was told by the angels, that the star, which was their sun, was amongst the lesser stars, not far distant from the equator.

146. There were seen some spirits, who were like what they had been during their abode on their earth as men; they had faces not unlike those of the men of our earth, except that their eyes and nose were less; this appearing to me somewhat of deformity, they said, that little eyes and a little nose were accounted marks of beauty with them. A female was seen, clad in a gown ornamented with roses of various colors: I asked, whence they were supplied with materials for clothing on their earth? they answered, that they gathered from certain plants a substance which they spun into thread; and that immediately afterwards they laid the threads in double and triple rows, moistening them with a glutinous liquor, and thus giving them consistence; afterwards they color the cloth thus prepared with a substance procured from the juices of herbs. It was also

shewn me how they prepare the thread; the women sit down on the ground, and wind it by means of their toes; and when wound they draw it towards them, and with the hand spin it out to any fineness they please.

147. They said also, that on that earth every husband has no more than one wife; and that the number of children in a family is from ten to fifteen. They added, that there are found likewise harlots amongst them, but that all such, after the life of the body, when they become spirits, are magicians, and are cast into hell.

CONCERNING A THIRD EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS.

148. THERE appeared some spirits from afar, who were not willing to approach; the reason was, because they could not be together with the spirits of our earth, who were then about me; hence I perceived that they were from another earth; and I was afterwards informed that they were from a certain earth in the universe; but where that earth is, was not made known to me. Those spirits were unwilling to think at all about the body, or even about any thing corporeal and material, contrary to the spirits of our earth; hence it was that they were not willing to approach; nevertheless after the removal of some of the spirits of our earth, they came nearer and discoursed with me. But instantly there was felt an anxiety arising from the collision of spheres; for spiritual spheres encompass all spirits and societies of spirits,[cc] and inasmuch as they issue from the life of the affections and consequent thoughts, therefore where the affections are contrary, collision takes place, and hence comes anxiety. The spirits of our earth related, that they even durst not approach those other spirits, since on their approach, they were not only seized with anxiety, but also appeared to themselves as if they were bound hand and foot with serpents, from which they could not be loosed but by retiring; this appearance had its ground in correspondence: for the spirits of our earth, in the Grand Man, have relation to the external sense, con-

sequently to the sensual corporeal principle, and this sensual principle is represented in another life by serpents.[xx]

149. Such being the nature and quality of the spirits of that earth, they appear in the eyes of other spirits not as others in a distinct human form, but as a cloud, in many cases like a dusky cloud, with whitish tints resembling somewhat human; but they said, that within they are white, and that when they become angels, that duskiness is changed into a beautiful blue, which was also shewn me. I asked, whether they entertained such an idea concerning their bodies during their abode in the world as men? They replied, that the men of their earth make no account of their bodies, but only of the spirit in the body, as knowing that the spirit will live for ever, but that the body must perish; they said also, that several on their earth believe, that the spirit of the body has existed from eternity and was infused into the body, when they were conceived in the womb; but they added, that now they know that it is not so, and that they repent for having even entertained so false an opinion.

150. When I asked them whether they were willing to see any objects on our earth, informing them that it was possible to do so through my eyes, (see above, n. 135,) they answered first, that they could not, and afterwards that they would not, inasmuch as they were merely terrestrial and material objects, from which they remove their thoughts as far as possible. Nevertheless, there were represented to their view magnificent palaces, resembling those in which kings and princes dwell on our earth; for such things may be represented before spirits, and when they are represented, they appear exactly as if they existed; but the spirits from that earth made light of them, calling them marble images; and then related, that they have more magnificent objects with them, which are their sacred temples not built of stone, but of wood. When it was objected, that these were still terrestrial objects, they replied, that they were not terrestrial, but celestial, because in beholding them, they conceived not a terrestrial but a celestial idea; believing that they should see like objects in heaven after death.

[xx] That the sensual external principle of man in the spiritual world is represented by serpents, as being in the lowest principles, and, in respect to interior things in man, lying on the ground, and as it were creeping; and that hence they were called serpents who reasoned from that sensual principle, n. 195, 196, 197, 6398, 6949.

151. They then represented their sacred temples before the spirits of our earth, who declared, that they never saw any thing more magnificent; and as they were seen also by myself, therefore I can describe them. They are constructed of trees not cut down, but growing in the place where they were first planted: on that earth, it seems, there are trees of an extraordinary size and height; these they set in rows when young, and arrange them in such order, that they may serve, as they grow up, to form porticos and galleries; in the mean while, by cutting and pruning the tender shoots, they fit and prepare them to entwine one with another, and join together so as to form the ground-work and floor of the temple to be constructed, and by a side elevation to serve as walls, and, being bended into an arch above, to make the roof; in this manner they construct the temple with admirable art, elevating it high above the ground; they prepare also an ascent into it, by continuous branches of the trees extended from the trunk, and firmly connected together. Moreover they adorn the temple without and within in various ways, by disposing the leaves into particular forms: thus they build entire groves. But it was not given to see the nature of the construction of these temples within, only I was informed, that the light of their sun is let in by apertures amongst the branches, and is every where transmitted through crystals, whereby the light falling on the walls is refracted in divers colors like those of the rainbow, particularly the colors of blue and orange, which they are most fond of. Such is the nature of their architecture, the works whereof they prefer to the most magnificent palaces of our earth.

152. They said further, that the inhabitants do not dwell in high places, but on the earth in low cottages, by reason that high places are for the Lord who is in heaven, and low places for men who are on earth. Their cottages were also shewn me; they were oblong, having within along the walls a continued couch or bed, on which they lie one next to another; on the side opposite to the door was a kind of alcove, before which was a table, and behind it a fire-place, by which the whole chamber is enlightened: in the fire-place there is not a burning fire, but a luminous wood, from which issues as much light as from the flame of a common fire; they said, that in an evening this wood appeared as if it contained in it lighted charcoal.

153. They informed me further, that they do not live in societies, but in houses apart by themselves: and that they

are joined in societies when they meet at divine worship; and that on these occasions they who are teachers walk beneath in the temple, and the rest in piazzas at the sides; and that in their meetings they experience interior joys, arising from the sight of the temple, and from the worship therein celebrated.

154. In respect to divine worship they said, that they acknowledge God under a human form, consequently our Lord; for whosoever acknowledges the God of the universe under a human form, is accepted and led by our Lord; the rest cannot be so led, because they think without a determination of the thought to some specific appearance. They added, that the inhabitants of their earth are instructed concerning the things of heaven by some immediate commerce with angels and spirits, which may be more easily opened to them than to others, by reason of their rejecting corporeal things from their thoughts and affections. I asked, what became of those amongst them who are wicked? They replied, that on their earth it was not allowed that a wicked person should exist; but if any one gave into evil thoughts or evil actions, he was reprimanded by a certain spirit, and threatened with death if he persisted therein; and in case he still persisted, he was taken off by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this kind was sent to me; he spake with me as with them; moreover he occasioned somewhat of pain in the region of my abdomen, informing me that this was the method he uses with those who give into evil thoughts and evil actions, and to whom he threatens death if they persist. I was given to understand, that they who profane holy things are grievously punished; and that before the punishing spirit comes, there appear to them in vision the jaws of a lion wide open, of a livid color, who seems as if he would swallow their head, and tear it asunder from the body, and hence they are seized with horror: they call the punishing spirit the devil.

155. Inasmuch as they were desirous to know how we are circumstanced on our earth in regard to revelation, I informed them, that it is effected by writing and preaching from the Word, and not by immediate commerce with spirits and angels, and that what is written may be printed and published, and thus be read and comprehended by whole societies, whereby the life may be corrected and amended: they were exceedingly surprised, that such an art as writing

and printing, utterly unknown in other places, could exist on our earth; but they comprehended, that on this earth, where corporeal and terrestrial things are so much loved, divine things from heaven could not otherwise flow in and be received; and that it would be dangerous for persons in such circumstances to discourse with angels.

156. The spirits of that earth appear upwards in the plane of the head towards the right; all spirits are distinguished by their situation in respect to the human body, which is in consequence of the universal heaven corresponding with all things appertaining to man; these spirits keep themselves in that plane, and at that distance, because their correspondence is not with the externals, but with the interiors of man. Their action is upon the left knee, a little above and beneath, with a kind of vibration very sensibly felt; this is a sign that they correspond with *the conjunction of things natural and things celestial.*

CONCERNING A FOURTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS.

157. I WAS further conducted to another earth, which is in the universe out of our solar system, which was effected by changes of the state of my mind, consequently as to the spirit; for, as has been frequently observed above, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors, which changes appear to him in all respects like advancements from place to place, or like journeyings: these changes continued without intermission for about ten hours, before I came from the state of my own life to the state of life peculiar to the spirits of that earth, consequently before I arrived there as to my spirit. I was carried towards the east, to the left, and seemed to be gradually elevated from an horizontal plane: it was also given to observe clearly a progression and promotion from a former place, till at length the spirits from whom I departed no longer appeared; and in the mean time I discoursed on various subjects with the spirits who were with me. A certain spirit was also with us, who during his abode in the world

had been a prelate, and a preacher, and likewise a very pathetic writer; from the idea concerning him in me, the attendant spirits supposed that he was a Christian in heart superior to the rest; for in the world an idea is conceived, and judgment formed from preaching and writing, and not from the life, if it is not attended with some extraordinary circumstances; and in case any thing in the life appears which does not agree with the preaching and writing, it is nevertheless excused; for the idea, or thought and perception concerning any particular person, gives a bias to the judgment in all things, inclining it in favor of such idea, thought, and perception.

158. After this I observed that I was in the starry heaven, as to my spirit, far out of our solar system; for this may be observed from the changes of state, and consequent apparent continued progression, which lasted nearly ten hours; at length I heard spirits discoursing near some earth, which was afterwards also seen by me; when I was come near them, after some discoure together, they said, that strangers sometimes come to them from a distance, who discourse with them concerning God, and confuse the ideas of their thought: they pointed also at the way by which such strangers came, whereby it was perceivable, that they were from the spirits of our earth: on questioning them as to the confusion caused in their ideas, they said that it arose from those strangers asserting, that they ought to believe on a Divine Principle distinguished into three persons, which they nevertheless call one God; and on examining the idea of their thoughts, it is presented as a threefold principle (*trinum*) not continuous but discrete, and with some, as three persons discoursing with each other, and with some, as two seated together, one near the other, and a third hearkening to them, and going from them; and although they call each person God, and form a different idea concerning each, still they declare them but one God: they complained exceedingly, that hereby their ideas were confused, in that these strangers conceived three in thought, and in speech profess one, when nevertheless thought and speech ought ever to be in agreement with each other. The spirit, who in the world had been a prelate and a preacher, and who also was with me, was then examined as to the idea he entertained respecting one God, and three persons, when it was discovered that he represented to himself three gods, but making one by continuity; he conceived however this threefold unity as invisible because it was divine;

and from this his conception it was perceivable, that he thought only of the Father, and not of the Lord, and that his idea concerning the invisible God was no other than as of nature in her first principles, the result of which idea was, that the inmost principle of nature was his Divine Principle, and thus that he might easily be hence led to acknowledge nature as God. It is well to be observed, that the idea which any person entertains concerning any thing, in another world is presented to the life, and thereby every one is examined as to the nature of his thought and perception respecting the things of faith; and that the idea of the thought concerning God is the chief of all others, inasmuch as by that idea, if it be genuine, conjunction is effected with the Divine Being, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied, that they did not conceive God as invisible, but as visible under a human form; and that they knew him to be thus visible, not only from an interior perception, but also from this circumstance, that he has appeared to them as a man; they added, that if, according to the idea of some strangers, they should conceive God as invisible, consequently without form and quality, they should not be able in any wise to think about God, inasmuch as such an invisible principle falls not upon any idea of thought. On hearing this, it was given to tell them, that they do well to think of God under a human form, and that many on our earth think in like manner, especially when they think of the Lord; and that the ancients also thought according to this idea. I then told them concerning Abraham, Lot, Gideon, Manoah and his wife, and what is related of them in our Word, viz. that they saw God under a human form, and acknowledged him thus seen to be the Creator of the Universe, and called him Jehovah, and this also from an interior perception; but that at this day that interior perception was lost in the Christian world, and only remains with the simple who are principled in faith.

159. Previous to this discourse, they believed that our company also consisted of those, who were desirous to confuse them in their thoughts of God by an idea of three; wherefore, on hearing what was said, they were affected with joy, and replied, that there were also sent from God, (whom they then called the Lord) those who teach them concerning Him, and that they are not willing to admit strangers, who perplex them, especially by the idea of

three persons in the Divinity, inasmuch as they know that God is One, consequently that the Divine Principle is One, and not consisting of three in unanimity, unless such threefold unanimity be conceived to exist in God as in an angel, in whom there is an inmost principle of life, which is invisible, and which is the ground of his thought and wisdom, and an external principle of life which is visible under a human form, whereby he sees and acts, and a proceeding principle of life which is the sphere of love and of faith issuing from him (for from every spirit and angel there proceeds a sphere of life whereby he is known at a distance;)[cc] which proceeding principle of life, when considered as issuing from the Lord, is the essential Divine Principle which fills and constitutes the heavens, because it proceeds from the very Esse of the life of love and of faith; they said, that in this, and in no other manner, they can perceive and apprehend a threefold unity. When they had thus expressed themselves, it was given me to inform them, that such an idea concerning a threefold unity agrees with the idea of the angels concerning the Lord, and that it is grounded in the Lord's own doctrine respecting himself; for he teaches that the Father and himself are One; that the Father is in Him and He in the Father; that whoso seeth Him seeth the Father; and whoso believeth on Him believeth on the Father and knoweth the Father; also that the Comforter, whom he calls the Spirit of Truth, and likewise the Holy Ghost, proceeds from Him, and doth not speak from himself but from Him, by which Comforter is meant the Divine Proceeding Principle. It was given me further to tell them, that their idea concerning a threefold unity agrees with the Esse and Existere of the life of the Lord when in the world; the Esse of his life was the Essential Divine Principle, for he was conceived of Jehovah, and the Esse of every one's life is that whereof he is conceived; the Existere of life derived from that Esse is the Human Principle in form; the Esse of the life of every man, which he has from his father, is called soul, and the Existere of life thence derived is called body; soul and body constitute one man; the likeness between each resembles that which subsists between a principle which is in effort [*conatus*,] and a principle which is in act derived from effort, for act is an effort acting, and thus two are one: effort in man is called will, and effort acting is called action; the body is the instrumental part, whereby the will, which is the principal, acts, and the instrumental and prin-

cipal in acting are one; such is the case in regard to soul and body, and such is the idea which the angels in heaven have respecting soul and body; hence they know, that the Lord made his human principle divine by virtue of the divine principle in himself, which was to him a soul from the Father. This is agreeable also to the creed received throughout the Christian world, which teaches, that "*Although Christ is God and man, yet he is not two but one Christ; yea, he is altogether one and a single Person; for as body and soul are one man, so also God and man is one Christ.*"[yy] Inasmuch as there was such an union, or such a oneness in the Lord, therefore he rose again, not only as to soul, but also as to body, which is not the case with any man; concerning which circumstance he also instructed his disciples in these words, "*Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*"[zz] Those spirits understood clearly this discourse, such things being suited to the understanding of angelic spirits; they instantly added, that the Lord alone has power in the heavens, and that the heavens are his; to which it was given to reply, that this is known also to the church on our earth from the Lord's declaration before he ascended into heaven, for he then said, "*All power is given to me in heaven and in earth.*"

160. Afterwards I discoursed with those spirits concerning their earth; for all spirits have knowledge of the things relating to the earth they came from, when their natural or external memory is opened by the Lord; inasmuch as this memory remains with them after death, but it is not opened except at the Lord's good pleasure. Then they related concerning their earth from which they came, that when it is allowed them, they appear to the inhabitants, and discourse with them as men; and that this is effected by their being let into their natural or external memory, and consequently into the thoughts which they had during their abode in the world; and that on such occasions the inhabitants have their interior sight, or sight of their spirits, opened, whereby they are seen: they added, that the inhabitants at such times know no other than that they are men of their earth, and that they then first perceive them

[yy] From the Athanasian Creed.

[zz] That immediately after death man rises again as to his spirit; and that he is in a human form, and that he is a man in all and every respect, n. 4527, 5006, 5078, 8939, 8991, 10594, 10597, 10758. That a man rises again only as to spirit, and not as to body, n. 10593, 10594. That the Lord alone rose again as to body also, n. 1729, 2083, 5078, 10825.

not to be men, when they are suddenly taken away from their sight. I told them, that this was the case also on our earth in ancient times, as when angels appeared to Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in like manner, and they who saw him knew no other than that he was a man of the earth, before he revealed himself; but that at this day such appearances are seldom exhibited, the reason whereof is, lest men by such things should be compelled to believe, for faith wrought by compulsion, such as is the faith which enters by miracles, is not inherent, and would also be hurtful to those, in whom faith may be implanted by the Word in a state without compulsion.

161. The spirit, who had been a prelate and a preacher in the world, was altogether indisposed to believe, that any other earths existed besides our own, in consequence of having thought in the world, that the Lord was born on this earth alone, and that none could be saved without the Lord, wherefore he was reduced into a state similar to that which spirits are reduced into, when they appear on their own earth as men, concerning which state see above: and thus he was let into that earth, so that he not only saw it, but also discoursed with its inhabitants: hereupon a communication was also thereby granted me, so that I in like manner saw the inhabitants, and likewise some particular things on that earth (see above, n. 135.) There appeared then four kinds of men, but one kind after the other in succession; at first there were seen men clothed; next to them in order of succession, men naked of a human flesh color; afterwards men naked, but with inflamed bodies; and lastly, black men.

162. Whilst the spirit, who had been a prelate and a preacher, was with those who were clothed, there appeared a woman of a very beautiful countenance, in a plain simple dress, her gown flowing gracefully behind her, with sleeves also for the arms; her head dress was beautiful, in the form of a chaplet of flowers: that spirit was exceedingly delighted at the sight of this virgin; he discoursed with her, and also took her by the hand; but inasmuch as she perceived that he was a spirit, and not of that earth, she rushed hastily away from him; afterwards, there appeared to him on the right, several other women, who had the care of sheep and lambs, which at that time they were leading to a watering trough, which was supplied with wa-

[illegible] man [illegible] [illegible] like: these women [illegible] [illegible] inner [illegible] the former: they had m[illegible] [illegible] [illegible] which they [illegible] the seed [illegible] [illegible] [illegible] said. In which way soever they [illegible] [illegible] [illegible] the seed went: the [illegible] [illegible] [illegible]

that conjugal love existed from that conjunction descending by influx into the body; for all things appertaining to the mind are presented in some natural appearance in the body, consequently in the appearance of conjugal love, when the interiors of two persons mutually love each other, and also by virtue of that love are desirous to will and to think the one as the other, and thus to abide and be joined together as to the interiors of the mind; hence spiritual affection, which appertains to the mind, becomes natural affection in the body, and clothes itself with the sense of conjugal love: spiritual affection appertaining to the mind is the affection of goodness and truth, and of their conjunction; for all things appertaining to the mind, or to the thinking-principle and the will-principle, have relation to truth and good. They said further, that it is altogether impossible for any conjugal principle to exist between one man and several wives, inasmuch as the marriage of goodness and truth, which appertains to the mind, can exist only between two.

164. After this the above spirit came to those who were naked, but whose bodies were inflamed; and lastly to those who were black, some of whom were naked, and some clothed; but both the latter and the former dwelt in a distant part of the same earth; for a spirit may be led in an instant to places far asunder, inasmuch as he does not proceed and advance like man by spaces, but by changes of state, see above, n. 125, 127.[88]

165. I lastly discoursed with the spirits of that earth concerning the belief of the inhabitants of our earth in regard to a resurrection, in that they cannot conceive that men come into another life immediately after death, and then appear like men as to the face, the body, the arms, the feet, and all the external and internal senses; still less can they conceive that they are then clothed in raiment; and that they have places of abode and habitations; and this solely by reason that the thoughts of the generality of persons on this earth are grounded in the things of sense, which appertain to the body, and therefore they believe in the existence of nothing but what they see and touch; and few can be withdrawn from external and sensible things to things of an interior nature, and thus be elevated into the light of heaven, in which such interior things are perceived: hence it is, that in regard to the soul or spirit, they cannot form any idea of it as of a man, but as of wind, of air, or of a phantom without form, in which notwithstanding there is

ter by a small drain from a certain lake; these women were clothed in like manner with the former; they had in their hands shepherd's crooks, by which they led the sheep and lambs to drink; they said, that which way soever they pointed with their crooks, thither the sheep went: the sheep which we saw were large, with broad woolly tails. The faces of the women, when viewed more closely, were full and handsome. There were seen also men; their complexion was like that of the men of our earth, but with this difference, that the lower part of the face was black instead of a beard, and the nose was more of a snowy white than a flesh color. Afterwards the spirit, who, as was said, had been a preacher in the world, was led on further, but reluctantly, because his thoughts were still engaged about the woman with whom he was delighted, as was evident from this circumstance, that there still appeared somewhat of his shadow in the former place. Then he came to those who were naked; they were seen walking together two and two, husband and wife, having a covering about the loins, and also around the head: that spirit, when he was with these inhabitants, was led into the state in which he was in the world when he was disposed to preach, and instantly said, that he would preach before them the Lord crucified; but they said, that they were not willing to hear any such thing, because they knew not what was meant by the Lord crucified, but knew that the Lord is living. He then said, that he would preach the living Lord, but this also they refused to hear, saying, that they perceived in his discourse somewhat not celestial, because it had much respect to himself, his own fame, and reputation; and that they could distinguish from the tone of voice, whether the discourse came from the heart, or not; and that hence they pronounced him incapable of teaching them; wherefore he was silent. During his life in the world he had been a very pathetic preacher, so that he could excite in his hearers very holy influences: but this pathetic manner had been acquired by art, consequently it was derived from self and the world, and not from heaven.

163. They said moreover, that they had a perception whether there be any conjugal principle with those of their nation who are naked; and it was shewn, that they perceive this by virtue of a spiritual idea concerning marriage, which idea being communicated to me was to this effect, that a likeness of interiors was formed by the conjunction of goodness and truth, consequently of love and faith, and

that conjugal love existed from that conjunction descending by influx into the body; for all things appertaining to the mind are presented in some natural appearance in the body, consequently in the appearance of conjugal love, when the interiors of two persons mutually love each other, and also by virtue of that love are desirous to will and to think the one as the other, and thus to abide and be joined together as to the interiors of the mind; hence spiritual affection, which appertains to the mind, becomes natural affection in the body, and clothes itself with the sense of conjugal love: spiritual affection appertaining to the mind is the affection of goodness and truth, and of their conjunction; for all things appertaining to the mind, or to the thinking-principle and the will-principle, have relation to truth and good. They said further, that it is altogether impossible for any conjugal principle to exist between one man and several wives, inasmuch as the marriage of goodness and truth, which appertains to the mind, can exist only between two.

164. After this the above spirit came to those who were naked, but whose bodies were inflamed; and lastly to those who were black, some of whom were naked, and some clothed; but both the latter and the former dwelt in a distant part of the same earth; for a spirit may be led in an instant to places far asunder, inasmuch as he does not proceed and advance like man by spaces, but by changes of state, see above, n. 125, 127.[88]

165. I lastly discoursed with the spirits of that earth concerning the belief of the inhabitants of our earth in regard to a resurrection, in that they cannot conceive that men come into another life immediately after death, and then appear like men as to the face, the body, the arms, the feet, and all the external and internal senses; still less can they conceive that they are then clothed in raiment; and that they have places of abode and habitations; and this solely by reason that the thoughts of the generality of persons on this earth are grounded in the things of sense, which appertain to the body, and therefore they believe in the existence of nothing but what they see and touch; and few can be withdrawn from external and sensible things to things of an interior nature, and thus be elevated into the light of heaven, in which such interior things are perceived: hence it is, that in regard to the soul or spirit, they cannot form any idea of it as of a man, but as of wind, of air, or of a phantom without form, in which notwithstanding there is

some vital principle: this is the reason why they do not believe that they shall rise again till the end of the world, which they call the last judgment, at which time they suppose that the body, although mouldered into dust, and dissipated by every wind, will be brought back again and joined to its soul or spirit: I added, that it is permitted they should thus believe, inasmuch as it cannot otherwise be conceived by those, whose thoughts, as was said, are grounded in things of sense, that the soul or spirit can live as a man in a human form, unless it receives again that body with which it was clothed in the world; wherefore unless it was asserted that that body is to rise again, they would reject in heart the doctrine concerning a resurrection and eternal life as incomprehensible. But still this thought concerning a resurrection has this advantage attending it, that it leads them to believe in a life after death, the consequence of which belief is, that when they come to lie on a sick bed, and their thoughts are not influenced, as before, by worldly and corporeal things, that is, by things of sense, they then believe that they shall live immediately after their decease; they then also speak about heaven, and about the hope of living there immediately after death, with ideas very different from those suggested by their doctrine concerning the last judgment. I related further, that it had sometimes been matter of surprise to me, that when they who are principled in faith speak of a life after death, and of their friends and relatives who are deceased, and at such times do not think about the last judgment, they then believe that their friends and relatives live as men immediately on their decease; but this idea, as soon as ever a thought concerning the last judgment flows in, is changed into a material idea, concerning their terrestrial body, that it is again to be joined to their soul; for they do not know that every man is a spirit as to his interiors, and that it is this spirit which lives in the body, and in all its parts, and not the body which lives of itself; and that it is from the spirit of every one that the body has its human form, consequently it is the spirit of every one which is principally man, and in like form as man, but invisible to the eyes of the body, yet visible to the eyes of spirits; hence also, when the sight of man's spirit is opened, which is effected by the removal of the bodily sight, angels appear as men: thus angels appeared to the ancients, according to what is written in the Word. In my discourse also with spirits, whom I had been acquainted with during their

abode in the world, I have occasionally asked them, whether they had any inclination to be clothed again with their terrestrial bodies, as they had once thought would be the case? But they started at the very idea of such a conjunction, being full of confusion and amazement to think, that whilst they were in the world, they should be under the influence of so blind a belief, void of all understanding.

166. Moreover on that earth were seen the habitations of the inhabitants, which were low houses of a considerable length, with windows on the sides according to the number of the rooms or chambers into which they were divided; the roof was round, and there was a door on both sides at each end; we were told that they were built of common soil, and covered with turf; and that the windows were constructed of threads of grass, so entwined together, that the light was transparent. Little children were also seen, and we were told that their neighbors visit them, especially for the sake of their children, that they may be in company with other children in the presence and under the control of their parents. There appeared also fields full of growing corn which was at that time nearly ripe for harvest; the seeds or grains of their corn were shewn us, which were like those of Chinese wheat; we saw likewise some bread made thereof, which was in small square loaves. Moreover there appeared also plains of grass adorned with flowers, and likewise trees laden with fruits like pomegranates, besides shrubs, which were not vines, but still produced berries whereof they made wine.

167. The sun of that earth, which is to us a star, appears there flaming, in size about a fourth part of our sun; their year is nearly two hundred days, and each day fifteen hours, computed according to the length of days on our earth: the earth itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference: this information we had from the angels, who made a comparison in all these particulars with things of a like nature on our earth, according to what they saw in me, or in my memory; their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion with respect to spaces and times elsewhere: angelic ideas, which are spiritual, in such calculations infinitely excel human ideas.

CONCERNING A FIFTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS.

168. I WAS led at another time to another earth, which is in the universe out of our solar system, and on this occasion also by changes of state, continued nearly for twelve hours. There were in company with me several spirits and angels from our earth, with whom I discoursed in the way or progress thither. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in another life is towards the south; only in two places I saw spirits, and in one I discoursed with them. In this journey or progress it was given to observe how immense the Lord's heaven is, which is designed for angels and spirits; for from the parts uninhabited it was given to conclude, that it was so immense, that in case there were several myriads of earths, and on each earth a multitude of men equal in number to the inhabitants of our earth, there would still be a place of abode for them to eternity, and it would never be filled: this I was enabled to conclude from a comparison made with the extent of the heaven which is about our earth and designed for it, which extent was respectively so small, that it did not equal one ten thousandth thousandth part of the extent uninhabited.

169. When the angelic spirits, who were from that earth, came into view, they accosted us, asking who we were, and what we wanted? We said, that we came for the sake of journeying, and that we were directed thither, and that they had nothing to fear from us: for they were afraid we were of those who disturb them in regard to God, to faith, and things of a like nature, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them in what particulars they were disturbed? They replied, by an idea of three, and by an idea of a Divine principle without a human, in God, when yet they knew and perceived that God is one, and that he is a man. It was then perceived by us, that they who disturb them, and whom they shunned, were from our earth; this was manifest also from this consideration, that there are spirits from our earth who thus wander about in another life, in consequence of their fondness for and delight in traveling, which they have contracted in the

world; for on other earths there is no such custom of traveling as on ours. It was afterwards discovered that they were monks, who had traveled on our globe from a desire of converting the gentiles: wherefore we told them, that they did well to shun such spirits, because their intention was not to teach, but to secure gain and dominion; and that they study by various arts first to captivate men's minds, but afterwards to subject them to themselves as slaves: moreover, that they did well in not suffering their ideas concerning God to be disturbed by such. They informed us further, that the above spirits confuse them by asserting, that they ought to have faith and to believe the things they declare; but that their reply to this was, that they knew not what faith or believing meant, since they perceive in themselves whether a thing be true or not. They were of the Lord's celestial kingdom, where all know by an interior perception the truths, which with us are called the truths of faith, for they are in illumination from the Lord; but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord's celestial kingdom, it was given also to see from the flaming principle, whence their ideas flowed; for the light in the celestial kingdom is flaming, and in the spiritual kingdom it is white. They who are of the celestial kingdom, when the discourse is about truths, say no more than yea, yea, or nay, nay, and never reason about truths whether they be so or not; these are they of whom the Lord speaks in these words, "*Let your discourse be yea, yea, nay, nay, for whatsoever is more than this cometh of evil:*" hence it was that those spirits said, that they did not know what is meant by having faith or believing; they consider an exhortation to believe, like a person's saying to his companion who sees houses or trees with his own eyes, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so: such are they who are of the Lord's celestial kingdom, and such were these angelic spirits.[aaa] We told them, that there are few on

[aaa] That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, n. 3887, 4138. That the angels in the celestial kingdom have vastly more knowledge and wisdom than the angels in the spiritual kingdom, n. 2718. That the celestial angels do not think and speak from a ground of faith, like the spiritual angels, but from an internal perception that a thing is so, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. That the celestial angels say only concerning the truths of faith yea, yea, or nay, nay, but that the spiritual angels reason whether it be so or not so, n. 202, 337, 2715, 3246, 4448, 9196.

our earth who have interior perception, by reason that they learn truths in their youth, and do not practise them: for man has two faculties, which are called understanding and will; they who admit truths no farther than into the memory, and thence in some small degree into the understanding, and not into the life, that is, into the will, these, inasmuch as they are not capable of any illumination or interior sight from the Lord, say that those truths are to be believed, or that they are objects of faith, and also reason concerning them whether they be truths or not, yea, they are not willing that they should be perceived by any interior sight, or by a kind of illumination in the understanding; they say this, because truths with them are without light from heaven, and to those who see without light from heaven, what is false may appear like what is true, and what is true like what is false; hence so great blindness has seized several on our earth, that although they do not practise truths, orlive according to them, still they say that they may be saved by faith alone, as if it was the mere knowledge of things appertaining to faith which constituted man, and not a life according to that knowledge. We afterwards discoursed with them concerning the Lord, concerning love to Him, concerning neighborly love, and concerning regeneration: in regard to the Lord we said, that love to Him is to love the commandments which are from Him, which is from a principle of love to do those commandments;[bbb] in regard to neighborly love, that it consists in willing good and thence doing good to a fellow-citizen, to a man's country, to the Church, or to the Lord's kingdom, not with a view to vain applause, or to establish self-merit, but from an affection of good[ccc]. Concerning regeneration we observed, that they who are regenerated by the Lord, and commit truths immediately to life, come into an interior perception concerning them; but that they who receive truths first in the memory, and afterwards will them and do them, are they who are principled in faith, for they act from a principle of faith, which is then called conscience. They said that they perceived these things to be so, consequently they perceived also what faith is. I discoursed with them by

[bbb] That to love the Lord is to live according to his commandments, n. 10143, 10153, 10310, 10578, 10648.

[ccc] That neighborly love consists in doing what is good, just and right, in every work and in every function, from an affection of what is good, just and right, n. 8120, 8121, 8122, 10310, 10336. That a life of neighborly love is a life according to the Lord's commandments, n. 8249.

spiritual ideas, whereby such things may be exhibited and comprehended in light.

170. These spirits, with whom I now discoursed, were from the northern part of their earth; I was afterwards led to those who were on the western part; these also being desirous to discover who and what I was, immediately said, that there was nothing in me but evil, thinking thus to deter me from approaching nearer; it was given me to perceive, that this was their manner of accosting all who come to them; and it was given me to reply, that I well knew it to be so, and that in them also there was nothing but evil, by reason that every one is born to evil, and therefore, whatever comes from man, spirit, or angel, as from what is his own, or from his selfhood, is nothing but evil, inasmuch as all good in every one is from the Lord: hence they perceived that I was in the truth, and I was admitted to discourse with them. They then shewed me their idea concerning evil in man, and concerning good from the Lord, how they are separated from each other; they placed one near the other, almost contiguous, but still distinct, yet as it were bound in a manner inexpressible, so that the good led the evil, and restrained it, insomuch that it was not allowed it to act at pleasure, and thus the good bended the evil in whatever direction it desired, without the evil knowing any thing of it: in this manner they exhibited the dominion o good over evil, and at the same time a state of freedom. They then asked, how the Lord appeared amongst the angels from our earth? I said, that he appeared in the sun as a man, encompassed therein with a fiery solar principle, whence the angels in the heavens derive all light, and that the heat which proceeds thence is divine good, and that the light which proceeds thence is divine truth, each originating in the divine love, which is the fiery principle appearing around the Lord in that sun; but that that sun only appears to the angels in heaven, and not to the spirits who are beneath, since they are more removed from the reception of the good of love and of the truth of faith, than the angels who are in the heavens, see above, n. 40. It was given them thus to inquire concerning the Lord, and concerning his appearance before the angels from our earth, inasmuch as it pleased the Lord at that instant to present himself before them, and to reduce into order the things which had been disturbed by the evil spirits, of whom they complained; this also was the reason why I was led thither, that I might be an eye-witness of these things.

171. There was then seen an obscure cloud towards the east descending from on high, which in its descent appeared by degrees bright and in a human form; at length the human form appeared in beams of flaming lustre, encompassed with small stars of the same radiance; thus the Lord presented himself before the spirits with whom I was discoursing. At his presence all the spirits thereabouts were instantly gathered together from all sides, and when they were come, they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord; and those on the right were arranged in order according to the nature and quality of their good, and those on the left according to the nature and quality of their evil; and they who were good were left to form amongst themselves a celestial society, but the evil were cast into the hells. Afterwards I saw that those beams of flaming lustre descended to the lower parts of the earth thereabouts to a considerable depth, and then they appeared at one time in a flaming lustre verging to lucidity, at another time in a lucidity verging to obscurity, and lastly in obscurity; and I was told by the angels, that that appearance is according to the reception of truth from good, and of the false principle from evil, with those who inhabit the lower parts of that earth, and that the beams of flaming lustre themselves were subject to no such variableness. I was told also, that the lower parts of that earth were inhabited both by the good and by the evil, but that they were carefully separated, to the intent that the evil might be ruled by the good from the Lord; the angels added, that the good were by turns elevated thence into heaven by the Lord, and that others succeeded in their place, and so on perpetually. In that descent, the good were separated from the evil in like manner as above, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had insinuated themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees bright and in a human form, and afterwards as beams of flaming lustre, was an angelic society with the Lord in the midst. Hence it was given to know what is meant by the Lord's words in the Evangelists, where, speaking of the last judgment, he says, "*That He should come with the angels in the clouds of heaven, with glory and power.*"

172. Afterwards there were seen some monkish spirits,

viz. such as had been traveling monks or missionaries in the world, of whom mention was made above; and there was also seen a crowd of spirits, who were from that earth, several of them evil, whom the monkish spirits had seduced and drawn over to favor their opinions: these were seen on the eastern side of that earth, from whence they drove away the good, who betook themselves to the northern side of the earth, of whom we have spoken above: that crowd with their seducers was collected into one body, amounting to some thousands, and was separated when the evil were cast into the hells. It was given me to discourse with one spirit who was a monk, and to ask him what he did there? He replied, that he taught them concerning the Lord: I asked, what besides? He said, concerning heaven and hell: I asked, what further? He said, concerning a belief in all that he should say: I asked again, if he taught any thing else? He said, concerning the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew concerning the Lord, concerning the truths of faith, concerning the remission of sins, concerning man's salvation, and concerning heaven and hell, and it was discovered that he knew scarce any thing, and that he was in an obscure and false principle concerning all and singular the truths appertaining to the above subjects; and that he was possessed solely by the lust of gain and dominion, which he had contracted in the world, and brought with him thence; wherefore he was told that inasmuch as he had traveled so far as that earth under the instigation of that lust, and was so very ignorant in points of doctrine, he must needs deprive the spirits of that earth of celestial light, and cause in them the darkness of hell, and thus bring them under the dominion of hell, and not of the Lord. Moreover he was cunning and crafty to seduce others, but dull and stupid as to the things of heaven; wherefore he was cast thence into hell. Thus the spirits of that earth were set at liberty from those monkish spirits.

173. The spirits of that earth mentioned also, amongst other particulars, that those strangers, who, as has been said, were monkish spirits, used all their endeavors to persuade them to live in society, and not separate and solitary: for spirits and angels dwell and cohabit in like manner as in the world; they who have dwelt in a collected state in the world, dwell also in a collected state in another life, and they who have dwelt in a separate state, divided into houses and families, dwell also in a separate state in anoth-

er life: these spirits, on their earth, whilst they lived there as men, had dwelt in a separate state, house and house, families and families, and thus nation and nation apart, and hence they knew not what it was to dwell together in society; wherefore when it was told them that those strangers wished to persuade them to dwell in society, to the intent that they might reign and rule over them, and that they could not otherwise subject them to themselves, and make them slaves, they replied, that they were totally ignorant what was meant by reigning and ruling: that they fly away at the very idea of rule and dominion, was made manifest to me from this circumstance, that one of them, who accompanied us back again, when I shewed him the city in which I dwelt, at the first sight of it fled away, and was no longer seen.

174. I then discoursed with the attendant angels concerning dominion, observing, that there were two kinds of dominion, one of neighborly love, and the other of self-love; and that the dominion of neighborly love has place amongst those, who dwell separated into houses, families, and nations; whereas the dominion of self-love has place amongst those, who dwell together in society: amongst those who live separated into houses, families, and nations, he has dominion who is the father of the nation, and under him the fathers of families, and under these the fathers of each particular house: he is called the father of the nation in whom the families originate, from which families the houses are derived; but all these exercise a dominion of love, like that of a father towards his children, who teaches them how they ought to live, provides for their good to the utmost of his power, and distributes amongst them all that he possesses; whilst it never enters into his mind to subject them to himself as subjects or as servants, but he loves that they should obey him as children obey their father: and inasmuch as this love increases in descending, as is generally known, therefore, the father of the nation acts from a principle of more inward love than the father himself from whom the children are next descended: such also is the dominion which has place in the heavens, inasmuch as such is the Lord's dominion; for his dominion is grounded in a principle of divine love towards the whole human race. But the dominion of self-love, which is opposite to the dominion of neighborly love, began when man alienated himself from the Lord; for in proportion as man does not love and worship the Lord, in the same proportion he loves and worships

himself, and in the same proportion also he loves the world: then it was, that, compelled by motives of self-preservation and security from injustice, nations consisting of families and houses cemented themselves into one body, and established governments under various forms; for in proportion as self-love increased, in the same proportion all kinds of evil, as enmity, envy, hatred, revenge, cruelty, and deceit, increased with it, being exercised towards all who opposed that love; for from man's selfhood, which has rule in those who are principled in self-love, nothing but evil springs, inasmuch as man's selfhood is nothing else but mere evil, and of consequence is not receptive of any good from heaven: hence self-love, whilst it has dominion, is the father of all such evils;[ddd] and it is also a love of such a nature, that where it is left without restraint, it grasps at an universal dominion over the whole earth, and wishes to possess the property of all; nay it is not even content with this, but would have dominion over heaven also, as may appear from the example of modern Babylon. Such then is the dominion of self-love, from which the dominion of neighborly love differs as much as heaven does from hell. But notwithstanding the dominion of self-love is such in societies, or in kingdoms and empires, there is still existing a dominion of neighborly love, even in those collective bodies of men, with those who are wise from a principle of faith and love towards God, for such love their neighbor: that such also in the heavens dwell distinct as to nations, families, and houses, although in societies together, but according to spiritual affinities, which have relation to the good of love and the truth of faith, by the divine mercy of the Lord will be shewn elsewhere.

175. I afterwards questioned those spirits concerning various particulars in regard to the earth from whence they came, and first, concerning their divine worship, and con-

[ddd] That man's selfhood, which he derives from his parents, is nothing but dense evil, n. 210, 215, 731, 874, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That man's selfhood consists in loving himself more than God, and the world more than heaven, and in making light of his neighbor in respect to himself, except it be for the sake of himself, and thus from motives of self-love and the love of the world, n. 694, 731, 4317, 5660. That all evils flow from self-love and the love of the world, when they have dominion, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. These evils are contempt of others, enmity, hatred, revenge, cruelty, and deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. And that from these evils every false principle flows, n. 1047, 10283, 10284, 10286.

cerning revelation: in regard to divine worship, they said, that nations with their families every thirtieth day meet together in one place, and hear preaching; and that the preacher on those occasions, from a pulpit a little raised from the ground, teaches them divine truths which lead to the good of life. In regard to revelation, they said, that it is communicated early in the morning, in a state between sleeping and waking, when they are in an interior light not as yet disturbed by the bodily senses and by worldly things; and that on such occasions they hear the angels of heaven discoursing concerning divine truths, and concerning a life in conformity thereto; and that when they are awake, an angel appears to them in a white garment by the bed-side, and then suddenly vanishes out of sight; and that hereby they know that what they heard was from heaven: thus divine vision is distinguished from vision not divine, for in vision not divine no angel appears: they added, that in this manner revelations are made to their preachers, and sometimes also to others.

176. On questioning them concerning their houses, they said, that they were low, being built of wood, with a flat roof having a cornice sloping downwards; and that in front dwelt the husband and wife, in the next chamber the children, and the men-servants and maid-servants to the back. In regard to food, they said, that they drink milk with water; and that they have milk from cows, which are woolly like sheep. Concerning their manner of life, they said, that they go naked, and that they are not ashamed of it; also that their connections are with those of their own families.

177. In regard to the sun of that earth they related, that it appears to the inhabitants of a flaming color; that the length of their years is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our earth perceivable in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever green, and the trees ever bearing fruit: the reason of this is, because their year is so short, being equal only to seventy-five days of our time; and when this is the case, the cold does not continue long in winter, nor the heat in summer, and of consequence the ground is in a continual state of vegetation.

178. Concerning the ceremonies preparatory to and attending marriage, they related, that a daughter, when she

arrives at a marriageable age, is kept at home, nor is she allowed to leave the house till the day she is to be married; and that then she is conducted to a certain connubial house, where there are also several other young women arrived at the same age, brought together, and there they are placed behind a screen, which reaches to the middle of the body, so that they appear naked as to the breast and face: and that on such occasions the young men come thither to choose for themselves a wife; and when a young man sees a young woman that seems to suit him, and to whom his mind inclines him, he takes her by the hand; and if she then follows him, he leads her to a house prepared for the purpose, and she becomes his wife; for they discover from the face whether they agree in mind, inasmuch as every one's face on that earth is an index of the mind, being free from deceit and dissimulation. For the preservation of decency, and to suppress lasciviousness, an old man is seated behind the young women, and an old woman at the side of them, to make their observations. There are several such places to which the young women are conducted: and also stated times for the young men to make their choice; for if they do not find a young woman to suit them in one place, they go to another; and if not at one time, they return again at a future time. They said further, that a husband has only one wife, and in no case more than one, because to have more than one is contrary to Divine Order.

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This little work is taken from the Apocalypse Explained, beginning with No. 1091 and ending with No. 1229. As it is there published it cannot be read continuously without considerable difficulty, it being a work which is distinct and complete in itself, and yet added in small portions to the sections of another work, which is also complete in itself. To obviate this difficulty and thus to make this treatise more extensively useful, it has been thought advisable to publish it separately.

The present edition of 1841 has been carefully revised, and the translation is believed to be improved.

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ATHANASIAN CREED.

1. "*Whosoever will be saved it is altogether necessary for him to keep the catholic faith; which faith unless every one shall keep whole and entire without doubt, he shall perish everlastingly. The catholic faith is this, that we worship one God in trinity, and trinity in unity; neither commixing the persons, nor separating the substance* (essence). *For there is one person of the Father, another of the Son, and another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but one eternal; and there are not three infinites, nor three uncreate, but one uncreate and one infinite. In like manner as the Father is omnipotent, so the Son is omnipotent, and the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent. As the Father is God, so the Son is God, and the Holy Spirit is God: and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, still there are not three Lords, but one Lord: for as we are obliged, by the christian verity, to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods or three Lords* (according to others, we cannot, from the christian faith, make mention of three Gods or three Lords.) *The Father was made of none, neither created nor born. The Son is of the Father alone, not made, nor created, but born.*

The Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits. And in this trinity none is prior or posterior to the other, neither is he greater or less than the other; but all the three persons are together eternal, and are altogether equal. So that in all things, as was before said, the unity in trinity and the trinity in unity is to be worshiped; (according to others, three persons in one Godhead, and one God in three persons is to be worshiped). *Wherefore, whoever would be saved, should thus think of the trinity. It is also further necessary for salvation, that he believe rightly the incarnation of our Lord Jesus Christ;* (according to others, that he constantly believe that our Lord Jesus Christ is true man). *For the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man, God of the substance* (or essence; according to others, nature) *of the Father, born before the world, and man of the substance,* (according to others, nature) *of the mother, born in the world: perfect God and perfect Man, consisting of a rational soul and a human body: equal to the Father as to the Divine, and inferior to* (according to others, less than) *the Father as to the Human. Who, although God and man, yet they are not two, but one Christ: one, not by conversion of the Divine Essence into the Human* (of the Divinity into body), *but by assumption of the Human Essence into the Divine* (into God); *one altogether, not by commixture of essence* (of substance), *but by unity of person* (according to others, because they are one person): *for as the rational soul and body are one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, and reascended on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father God Almighty; from whence he is about to come to judge the living and the dead. At whose coming all men shall rise again with their bodies; and they who have done good things shall enter into life eternal, and they who have done evil things, into eternal fire. This is the catholic faith, which unless a man believe faithfully, he cannot be saved. Glory to God the Father and Son and Holy Spirit. As it was in the beginning, is now, and shall be forever, word without end. Amen."*

2. This is the doctrine concerning God received throughout the whole christian world, because received from a (gen-

eral) council. But, before we take that doctrine into examination, an *arcanum* concerning the state of faith and of love with man in this world, and afterwards in the other, into which he comes after death, shall be made known; for until this be made known, man knows no other than that every one, without any regard to his faith, may be let into heaven and be saved by the Divine mercy; whence is the erroneous belief of the Roman Catholics, that heaven is open to man at the good pleasure of the pope, and by the favor of his vicars. The *arcanum* is this, that all the thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of man must needs diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently that there is an extension of the thoughts of man into another world than the natural, into which latter world there is indeed an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into societies of the spiritual world, and that no thought can be given without such extension, has been so testified to me from the experience of many years, that with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality

agreeable to his conjunction with the societies of the spiritual world, being an angel of a quality agreeable to his conjunction with the societies of heaven, or a devil of a quality agreeable to his conjunction with the societies of hell.

3. From what has been said, it is evident that the thoughts of man are extensions into societies either heavenly or infernal, and that unless they were extensions they would be no thoughts; for the thought of man is as the sight of his eyes, which, unless it had extension out of itself, would either be no sight, or be blindness. But man's love is what determines his thoughts into societies, good love determining them into heavenly societies, and evil love into infernal societies: for the universal heaven is arranged into societies, according to all the varieties of the affections which are of love, in general, in species, and in particular; on the other hand, hell is arranged into societies according to the lusts of the love of evil, opposite to the affections of the love of good. Man's love is comparatively as fire, and his thoughts are as rays of light thence derived; if the love be good, then the thoughts, which are as rays, are truths; if the love be evil, the thoughts which are as rays, are falsities. Thoughts derived from good love, which are truths, tend towards heaven, but thoughts derived from evil love, which are falsities, tend towards hell, and conjoin, infit, and as it were inoculate themselves into homogeneous societies, viz. such as are of like love, so entirely, that the man is altogether one with those societies. Man, by love to the Lord, is an image of him: the Lord is Divine love, and in heaven before the angels he appears as a sun: from that sun proceeds light and heat, light is Divine truth, and heat is Divine good; from these two is the universal heaven, and all the societies of heaven. The Lord's love with man, who is an image of him, is as fire from that sun, from which fire in like manner proceed light and heat: the light is the truth of faith, and the heat is the good of love, each from the Lord, and each ingenerated in the societies with which the man's love acts in unity. That man from creation is an image and likeness of God, is evident from Genesis i. 26, and the reason why he is an image and likeness of the Lord by love, is, because man by love is in the Lord and the Lord in him, John xiv. 20, 21. In a word, there cannot exist the smallest portion of thought, but what has reception given it in some society, not with the individuals or angels of the society, but with the affection of love, from which and in which that society is; hence it is,

that angels are not conscious of any thing respecting the influx, neither does that influx in any manner disturb the society. From these considerations the above truth is evident, that man is in conjunction with heaven whilst he lives in the world, and likewise in consociation with angels, although both men and angels are ignorant of it; the cause of their ignorance is, because the thought of man is natural, and the thought of an angel spiritual, which make one only by correspondences. Inasmuch as man, by the thoughts of his love, is inaugurated into societies either of heaven or hell, therefore, when he comes into the spiritual world, as is the case immediately after death, his quality is known merely by the extensions of his thoughts into societies, and thus every one is explored; he is also reformed by the admissions of thoughts into societies of heaven, and he is condemned by immersions of his thoughts into societies of hell.

4. Since man, at his birth, is not in any society either heavenly or infernal, inasmuch as he is without thought, and yet is born for eternal life, it follows that, in process of time, he either opens heaven to himself, or opens hell, and enters into societies, and becomes an inhabitant either of heaven or of hell, even while he is an inhabitant of the world: the reason why man becomes an inhabitant there is, because in the spiritual world is his real habitation, and, as it is called, his country, for he is to live there to eternity, after he has lived a few years in the natural world. From these considerations, it may be concluded, how necessary it is for man to know, what opens heaven with him, and introduces him into its societies; also, what opens hell with him, and introduces him into its societies; this will be shown in the following articles: and suffice it to observe at present, that man lets himself into societies of heaven successively more and more, according to increments of wisdom, and into more and more interior societies successively, according to increments of the love of good; also, in proportion as heaven is opened to him, in the same proportion hell is closed: nevertheless, man himself opens to himself hell, but heaven is opened to man by the Lord.

5. The first and primary thought, which opens heaven to man, is thought concerning God; the reason is, because God is the All of heaven, insomuch that whether you speak of heaven or of God it is the same thing; the Divine principles which make the angels to be angels, of whom heaven consists, taken together, are God; hence it is, that thought

concerning God is the first and primary of all thoughts which open heaven to man, for it is the head and sum of all truths and loves celestial and spiritual. But there is given the thought of light and there is given the thought of love, the thought of light alone being the knowledge that God is, which appears as acknowledgment, but still is not so. By the thought of light man has presence in heaven, but not conjunction with heaven: for the light of thought, alone, does not conjoin, but exhibits man present to the Lord and to angels, inasmuch as that light is like winter-light, in which man sees with equal clearness as in summer-light, but which nevertheless does not conjoin itself to the earth, nor to any tree, shrub, flower, or grass: every man, also, has implanted in him the faculty of thinking about God, and, likewise, of understanding those things which are of God, by virtue of the light of heaven, but the thought alone of that light, which is intellectual thought, merely constitutes his presence before the Lord and before the angels, as was said above. When man is in intellectual thought alone concerning God and concerning those things which are of God, he then appears to the angels from afar as an image of ivory or of marble, which can walk and utter sounds, but in whose face and in whose sound there is yet no life; and so, likewise, he appears to the angels, comparatively, as a tree appears in time of winter, with naked branches without leaves, of which, nevertheless, some hope is cherished, that it will be covered with leaves, and afterwards with fruits, when heat adjoins itself to light, as is the case in time of spring. As thought concerning God primarily opens heaven, so thought against God primarily closes heaven.

6. Thought concerning one God opens heaven to man, because there is but one God: on the other hand, thought concerning several Gods closes heaven, since the idea of several Gods destroys the idea of one God. Thought concerning the true God opens heaven, for heaven and all that belongs to it is from the true God: on the other hand, thought concerning a false God closes heaven, for no other God but the true God is acknowledged in heaven. Thought concerning God, Creator, Redeemer, and Illustrator, opens heaven, for this trinity is of the one and true God; also, thought concerning God infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens heaven, for these are attributes of the essence of the one and true God: on the other hand, thought concerning a living man as God, of

a dead man as God, and of an idol as God, closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, and infinite, neither from them was creation and redemption, nor from them is illustration. Thought concerning God as a man, in whom is a Divine trinity, viz. what is called Father, Son, and Holy Spirit, opens heaven: on the other hand, thought concerning God as not a man, which thought is apparently presented as a little cloud, or as nature in her smallest principles, closes heaven: for God is a man, as the universal angelic heaven in its complex is a man, and every angel and every spirit is thence a man: therefore, thought concerning the Lord as being the God of the universe, alone opens heaven: for the Lord says, '*The Father hath given all things into the hand of the Son,*' John iii. 35. '*The Father hath given to the Son power over all flesh,*' John xvii. 2. '*All things are delivered to me by the Father,*' Matt. xi. 27. '*All power is given to me in heaven and in earth,*' Matt. xxviii. 18. From these considerations it is evident, that man without the idea of God, such as it is in heaven, cannot be saved: the idea of God in heaven is the Lord; for the angels of heaven are in the Lord, and the Lord in them; wherefore, to think of any other God than the Lord, is to them impossible; see John xiv. 20, 21. Allow me to add, that the idea of God as a man, is engrafted from heaven in every nation throughout the universal terrestrial globe, but, what I lament, is destroyed in christendom: the causes will be shown below.

7. The thought, alone, that God is, and that the Lord is the God of heaven, opens, indeed, heaven, and exhibits man present there, yet so lightly, that he is almost unseen, appearing afar off as in the shade; but in proportion as his thought becomes more full, more true, and more just, concerning God, in the same proportion he appears in light: the thought is rendered more full by the knowledges of truth, which are of faith, and of good, which are of love, from the Word; for all things which are from the Word are divine, and divine things taken together are God. The man who only thinks that God is, and thinks nothing about his quality, is as one who thinks that the Word is, and that it is holy, yet knows nothing of what is in it; or who thinks that the law is, and knows nothing of what is in the law; when yet the thought of what God is, is so ample, that it fills heaven, and constitutes all the wisdom in which the angels are, which is ineffable, for in itself it is infinite, because God is infinite.

The thought that God is, derived from his quality, is what is meant in the Word by the name of God.

8. It was said, that man has thought from light, and that he has thought from love, and that thought from light makes the presence of man in heaven, but thought from love makes the conjunction of man with heaven: the reason is, because love is spiritual conjunction: hence it is, that when the thought of the light of man becomes the thought of his love, man is introduced into heaven, as to a marriage, and so far as love in the thought of light is the primary agent, or leads that thought, so far man enters heaven as a bride the bridechamber, and is married; for in the Word the Lord is called the bridegroom and husband, and heaven and the church the bride and wife; by being married is meant to be conjoined to heaven in some society thereof, and he is so far conjoined to it, as he has procured to himself, in the world, intelligence and wisdom from the Lord, by the Word, thus so far as by divine truths he has learned to think that God is, and that the Lord is that God; but he who thinks from few truths, thus from little intelligence, whilst he thinks from love, is conjoined indeed with heaven, but in its ulteriors. By love is meant love to the Lord, and by loving the Lord is not meant to love the Lord as a person, since by this love alone, man is not conjoined with heaven, but by the love of the Divine good and Divine truth, which are the Lord in heaven and in the church; and those two are not loved by knowing them, thinking them, understanding them, and speaking them, but by willing and doing them, for this reason, because they are commanded by the Lord, and hence, because they are uses: nothing is full until it is done, and what is done is the end, and the end is that for the sake of which the love is cherished; wherefore, from the love of willing and doing any thing exists the love of knowing, of thinking, of understanding it. Tell me why you are desirous to know and understand any thing, except for the sake of the end which you love; the end which is loved is the deed: if you say, for the sake of faith, it may be replied, that faith alone, or merely of the thought, without actual faith, which is deed, is a nonentity. You are very much deceived if you fancy that you believe in God, and do not the things which are of God; for the Lord teaches in John, '*He that hath my precepts and doeth them, he it is who loveth me, and I will make my abode with him; but he who loveth me not, keepeth not my words,*' xiv. 21, 24. In a word, to love and to do are one; where-

fore, in the Word, where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood; for what I love, this I do.

9. There is given the thought of light concerning God, and concerning things divine, which in heaven are called celestial and spiritual, in the world ecclesiastical and theological, and there is given the thought not of light concerning them. The thought not of light appertains to those who know those things, and do not understand them; such are all at this day, who are willing that the understanding be kept under obedience to faith; yea, that what is not intelligible should be believed, saying, that intellectual faith is not true faith; but these are they who are not in the genuine affection of truth, from an interior principle, and, consequently, not in any illustration, and most of them are in the conceit of their own intelligence, and in the love of ruling by the holy things of the church over the souls of men; not aware, that truth wills to be in the light, since the light of heaven is Divine truth, and that the understanding truly human is affected by that light, and sees from it, and if it did not see, it would be the memory that has faith, and not the man, and such faith is blind, because without an idea from the light of truth, for the understanding is the man, and the memory is introductory. If what is not intelligible is to be believed, man, like a parrot, might be taught to speak and to remember, even that there is sanctity in the bones of the dead and in sepulchres, that carcases do miracles, that man will be tormented in purgatory if he does not consecrate his wealth to idols or monasteries, that men are Gods, because heaven and hell are in their power, not to mention other similar articles of faith, which man must believe from a blind faith and from a closed understanding, and thus from the light of both extinguished. But be it known, that all the truths of the Word, which are truths of heaven and of the church, may be seen by the understanding, in heaven spiritually, in the world rationally; for the understanding truly human is the very sight itself of those things, being separated from what is material, and when it is separated, it sees truths as clearly as the eye sees objects; it sees truths as it loves them, for as it loves them it is illustrated. The angels have wisdom in consequence of seeing truths; wherefore, when it is said to any angel, that this or that is to be believed although it is not understood, the angel replies, do you suppose me to be insane, or that yourself are a god whom I should believe? If I do not see, it may be something false from hell.

10. We now proceed to the doctrine of the Trinity, which was written by Athanasius, and confirmed by the council of Nice. This doctrine is such, that whilst it is read it leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, but [it leaves] an obscure idea that God is one; when yet, as was above said, the idea of thought concerning one God primarily opens heaven to man; and, on the other hand, the idea of three Gods closes heaven. That this Athanasian doctrine, whilst it is read, leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, and that this unanimous Trinity makes the thought that there is one God, let every one decide for himself whether he can think otherwise; for it is said, in the Athanasian creed, in express words, "*There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord, so likewise is the Son, and so likewise is the Holy Spirit. Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceedeth from both. Thus there is one Father, one Son, and one Holy Spirit. And in this trinity all the three persons are together eternal, and are altogether equal.*" From these words no one can think otherwise than that there are three Gods; neither could Athanasius think otherwise, nor also the Nicene council, as is evident from these words inserted in the doctrine: "*As we are obliged by the christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods and three Lords:*" which cannot be understood in any other sense, than that it is allowable to acknowledge three Gods and Lords, but not to name them; or that it is allowable to think of three Gods and Lords, but not to say [that there are three Gods and Lords.]

11. That the doctrine of the Trinity, which is called the Athanasian Creed, whilst it is read, leaves an obscure idea that God is one, and so obscure as not to remove the idea of three Gods, may be manifest from this consideration, that the doctrine makes one God of three, by unity of essence, saying, "*This is the christian faith, that we worship one God in trinity, and trinity in unity, neither commixing the persons, nor separating the essence:*" and afterwards, "*Thus the unity in trinity, and the trinity in unity is to be worshiped.*" These things are said to remove the idea of three Gods, but they do not fall into the understanding otherwise

than that there are three persons, but one Divine essence to all; thus by Divine essence is there meant God, when yet essence, as also divinity, majesty, and glory, which are also mentioned, is a predicate, and God, as being a person, is the subject, wherefore to say that essence is God would be like saying that a predicate is a subject, when yet essence is not God, but is of God, as likewise majesty and glory are not God, but are of God, as a predicate is not a subject, but is of a subject; hence it is evident the idea of three Gods as of three persons is not removed. This may be illustrated by a comparison: Let there be three rulers in one kingdom of equal power, and let every one be called king; in this case, if power and majesty is meant by king, they may, if it be so commanded, be called and said to be king; but whereas it is person which is meant by king, it is impossible, from any mandate, that three kings can be conceived to be one king: wherefore, if they should say to you, speak to us with the same freedom with which you think, you would, undoubtedly, say, ye are kings, also ye are majesties; if you should reply, I think as I speak in obedience to the mandate, you are deceived, because you either simulate or compel yourself, and if you compel yourself, your thought is not left to itself, but inheres in the speech. That this is the case, was seen also by Athanasius, wherefore he explains the above words by the following; "*As we are obliged by the christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say that there are three Gods and three Lords;*" which words cannot be otherwise understood than that it is allowable to acknowledge three Gods and Lords, but not to name them; or that it is allowable to think of three Gods and Lords, but not to say so, because it is contrary to the christian faith; in like manner, that it is allowable to acknowledge and think of three infinites, eternals, uncreates, and omnipotents, because there are three persons, but not to name three infinities, eternals, uncreates, and omnipotents, but only one. The reason why Athanasius added the above quoted words to the rest is, because no one can think otherwise, not even himself, yet every one can speak otherwise, and that every one ought to speak so, because it is taught by the christian religion, that is, from the Word, that there are not three Gods, but that there is one God. Moreover, the property which is adjoined to each person as his special attribute, as creation to the Father, redemption to the Son, and illustration to the Holy Spirit, is

not thus one and the same with the three persons, and yet each property enters the Divine essence, for creation is divine, redemption is divine, and illustration is divine. Moreover, what man thinks that the *trinity in unity and unity in trinity is to be worshiped, neither commixing the persons, nor separating the essence,* who is desirous to turn the idea of three Gods into the idea of one God? Who can do this, by any power of metaphysics which transcends the apprehension! The simple are utterly incapable of doing it; but the learned hurry it over, saying with themselves, this is my doctrine and faith concerning God; nor do they thence retain any thing else in the memory from an obscure idea, or any thing else in the idea from the memory, than that there are three persons, and one God, and every man out of three makes one in his own way, but this only when he speaks and writes, but whilst he thinks, he cannot think otherwise than of three, and one from the unanimity of three, and, often, not even from that [unanimity.] But attend, my reader, and do not say to yourself, that these things are too harshly and too boldly spoken against the faith universally received concerning the triune God; for, in the following pages, you will see, that all and singular the things which are written in the Athanasian creed, agree with the truth, if only, instead of three persons, one person he believed in, in whom is a trinity.

12. Another point which the Athanasian doctrine teaches, is, that in the Lord there are too essences, the Divine and the Human; and in that doctrine the idea is clear that the Divine and the Human pertain to the Lord, or that the Lord is God and Man; but the idea is obscure, that the Divine of the Lord is in His Human, as the soul in the body. The clear idea, that the Lord has a Divine and a Human, is drawn from these words: "*The true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father born before the world, and Man of the substance of the Mother born in the world; perfect God and perfect Man, consisting of a rational soul. Equal to the Father as to the Divine, and inferior to the Father as to the Human.*" Here stops the clear idea, nor does it go further, because from what follows it becomes an obscure idea, and the things which are of an obscure idea, inasmuch as they do not enter the memory from any thought of light, do not gain a place there, except among such things as are not of the light, which things, since they do not appear before the understanding, hide themselves, nor

can they be called forth from the memory together with those things which are of the light. The point in that doctrine, which is an obscure idea, is, that the Divine of the Lord is in his Human, as the soul in the body: for on this subject it is thus said: "*Who, although he be God and Man, yet are not two, but one Christ; one altogether by unity of person; since as the rational soul and the body are one man, so God and Man is one Christ;*" the idea contained in these words in itself indeed is clear, but still it becomes obscure by the following words: "*One, not by conversion of the Divine essence into the Human, but by assumption of the Human essence into the Divine; one altogether, not by commixture of essence, but by unity of person.*" Inasmuch as a clear idea prevails over an obscure idea, therefore most people, both simple and learned, think of the Lord as of a common man, like themselves, and not at the same time of his Divine; if they think of the Divine, then they separate it in their idea from the Human, and thereby also infringe the unity of person: if they are asked where is his Divine? they reply, from their idea, in heaven with the Father; the reason why they so say and so perceive, is, because they find a repugnance to think that the Human is Divine, and thus one with its Divine in heaven, not aware, that whilst in thought they thus separate the Divine of the Lord from his Human, they not only think contrary to their own doctrine, which teaches that the Divine of the Lord is in his Human, as the soul in the body, also, that there is unity of person, that is, that they are one person, but also, they charge that doctrine undeservedly with contradiction or fallacy, in supposing that the Human of the Lord, together with the rational soul, was from the mother alone, when yet every man is rational by virtue of the soul, which is from the father. But that such thought has place, and such a separation, follows also from the idea of three Gods, from which idea it results, that his Divine in the Human is from the Divine of the Father, who is the first person, when yet it is his own proper Divine, which descended from heaven and assumed the Human. If man does not rightly perceive this, he may possibly be led to suppose, that his begetting [*ex quo*] Father was not one Divine, but threefold, which yet cannot be received with any faith. In a word, they who separate the Divine from his Human, and do not think that the Divine is in his Human as the soul in the body, and that they are one person, may fall into erroneous ideas concerning the Lord, even into an idea as of a man sepa-

rated from a soul; wherefore take heed to thyself, lest you think of the Lord as of a man like yourself, but rather think of the Lord as of a Man who is God. Attend, my reader! when you are perusing these pages, you may be led to suppose, that you have never, in thought, separated the Divine of the Lord from his Human, thus neither the Human from the Divine; but, I beseech you, consult your thought, when you have determined it to the Lord, whether you have ever considered, that the Divine of the Lord is in his Human as the soul in the body? rather have you not thought, yea, if you are now willing to make the inquiry, do not you at present think of his human separately, and of his Divine separately? And when you think of his Human, do not you conceive it to be like the human of another man, and when of the Divine, do not you conceive it in your idea, to be with the Father? I have questioned great numbers, even the rulers of the church, and they have all replied that it is so; and when I have said, that yet it is a doctrine of the Athanasian creed, which is the very doctrine of their church concerning God and concerning the Lord, that the Divine of the Lord is in his Human as the soul in the body, they have replied, that they did not know this: and when I have recited these words of the doctrine, "*Our Lord Jesus Christ the Son of God, although he be God and Man, yet they are not two but one Christ; one altogether by unity of person; since as the rational soul and body are one man, so God and Man is one Christ;*" they were then silent and confessed afterwards, that they had not noted these words, being indignant at themselves for having with so careless [*strictis*] eyes, examined their own doctrine: some of them then gave up their mystic union of the Divine of the Father with the Human of the Lord. That the Divine is in the Human of the Lord, as the soul in the body, the Word teaches and testifies in Matthew and in Luke; in Matthew thus: '*Mary being betrothed to Joseph, before they came together, was found to be with child by the Holy Spirit: and an angel said to Joseph in a dream, fear not to take Mary thy bride, for that which is born in her is from the Holy Spirit. And Joseph knew her not until she brought forth her first born Son, and he called his name Jesus.*' i. 18, 20, 25: and in Luke: '*The angel said to Mary, behold thou shalt conceive in the womb, and shall bring forth a son, and shalt call his name Jesus. Mary said to the angel, how shall this thing be, since I knew not a man; the angel said in reply, the Holy Spirit shall come upon thee, and the virtue*

of the Highest shall overshadow thee, whence the Holy thing which is born of thee shall be called the Son of God,' i. 31, 32, 34, 35: from which words it is evident, that the Divine was in the Lord from conception, and that it was his life from the Father, which life is soul. These are sufficient for the present; more will be said concerning them in what follows, when it shall be proved, that even the things in the Athanasian doctrine, which give an obscure idea of the Lord, are in agreement with the truth, when the trinity, viz. Father, Son, and Holy Spirit, is thought and believed to be in the Lord as in one person: without such thought and faith, it may be said, that christians, in contradiction to all people and nations in the universal globe, who have rationality, worship three Gods, as indeed it is asserted by them; when yet the christian orb both may and ought to excel all others in the brightness of the doctrine and faith, that God is one both in essence and person.

13. It has been shown that the doctrine of faith, which has its name from Athanasius, leaves a clear idea, whilst it is read, that there are three persons, and hence that there are three unanimous Gods, and an obscure idea that God is one, and so obscure, that it does not remove the idea of three Gods: and further, that the same doctrine leaves a clear idea that the Lord has a Divine and a Human, or that the Lord is God and Man, but an obscure idea that the Divine and Human of the Lord are one person, and that his Divine is in his Human as the soul in the body. It has been also said, that nevertheless, all things in that doctrine, from beginning to end, both such as are clear and such as are obscure, agree and coincide with the truth, if instead of this, that God is one in essence and three in person, it be believed, as the real truth is, that God is one both in essence and in person. There is a trinity in God, and there is also unity; that there is a trinity may be manifest from the passages in the Word where mention is made of the Father, Son and Holy Spirit; and that there is unity, from the passages in the Word, where it is said that God is one. The unity in which is a trinity, or the one God in whom is a trine, is not given in the Divine which is called the Father, nor in the Divine which is called the Holy Spirit, but in the Lord alone. In the Lord there is a trine, viz. the Divine which is called Father, the Divine Human which is called Son, and the Divine Proceeding which is the Holy Spirit; and this trine is one, because it is of one person, and may be called a triune. In what now

follows, may be seen the agreement of all things of the Athanasian doctrine with what is here asserted: *First*, concerning the trinity: *Secondly*, concerning the unity of person in the Lord: *Thirdly*, that it has come to pass of the Divine Providence, that that doctrine was so written, that although it disagrees, still it agrees with the truth. *Afterwards*, in general, will be proved the trine in the Lord: and *then*, specifically, that the Divine which is called the Father, is he, that the Divine which is called the Son, is he, and that the Divine, which is called the Holy Spirit, is he.

14. We shall now proceed to the agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trine (*trinum*); and to establish and prove this agreement, I desire to proceed in the following order. The Athanasian doctrine first teaches thus: "*The catholic faith is this, that we worship one God in trinity, and trinity in unity, neither commixing the persons, nor separating the essence:*" these words, when instead of three persons one person is understood, in whom is a trine, are in themselves truth, and are perceived by a clear idea thus, 'The christian faith is this, that we worship one God, in whom is a trine, and a trine in one God, and that the God, in whom is a trine, is one person, and that the trine in God is one essence; thus there is one God in trinity, and trinity in unity, neither are persons commixed, nor essence separated:' that persons are not commixed nor essence separated will appear more clearly from what now follows. The Athanasian doctrine further teaches, "*Since there is one person of the Father, another of the Son, another of the Holy Spirit, but the Divinity of the Father, of the Son, and of Holy Spirit, is one and the same, the glory equal:*" in this case, also, when instead of three persons one person is understood, in whom is a trine, the words are in themselves truth, and in a clear idea are perceived thus: 'the trine in the Lord, as in one person, is the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit; but the Divinity or Divine essence of the three is one, the glory equal.' Again: "*Such as the Father is, such is the Son, and such is the Holy Spirit:*" these words in such case are perceived thus: 'Such as the Divine is which is called the Father, such is the Divine which is called the Son, and such is the Divine which is called the Holy Spirit.' And further: "*The Father is un-*

create, the Son is uncreate, and the Holy Spirit is uncreate: the Father is infinite, the Son is infinite, and the Holy Spirit is infinite: the Father is eternal, the Son is eternal, the Holy Spirit is eternal: nevertheless there are not three eternals, but one eternal; and there are not three infinites, but one infinite; neither are there three uncreated, but one uncreated: as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty, and yet there are not three almighties, but one almighty:" when, instead of three persons, one person is understood, in whom is a trine, then also these words are in themselves truth, and in a clear idea are perceived thus: 'as the Divine in the Lord, which is called the Father, is uncreate, infinite, omnipotent, so the Divine Human which is called the Son, is uncreate, infinite, omnipotent, and so the Divine which is called the Holy Spirit, is uncreate, infinite, and omnipotent; but these three are one, because the Lord is one God, both in essence and person, in whom is a trine. In the Athanasian doctrine are also the following words: "*As the Father is God, the Son also is God, and the Holy Spirit is God, nevertheless there are not three Gods, but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet there are not three Lords, but one Lord:*" in this case, also, when instead of three persons one person is understood, in whom is a trine, the words are perceived in a clear idea thus: 'that the Lord, from his Divine which is called the Father, from his Divine Human which is called the Son, and from his Divine Proceeding, which is called the Holy Spirit, is one God and one Lord, since the three Divine called by the names of Father, Son, and Holy Spirit, are in the Lord, one in essence and in person.' Further: "*Forasmuch as we are compelled by the christian verity to acknowledge every person by himself to be God and Lord, still by the catholic religion we are forbidden to say there are three Gods and three Lords:*" (in other copies thus: "*As we are bound by the christian truth to acknowledge every person to be God or Lord, so we cannot in christian faith make mention of three Gods or three Lords:*" these words cannot be otherwise understood, than that by the christian verity we must needs acknowledge and think that there are three Gods and three Lords, but that still it is not allowable, by the christian faith and religion, to say and to name three Gods or three Lords; as is also the case, for the generality think of three Gods who are unanimous, and hence they call them a unanimous trine, but still they are bound to say one God: nevertheless,

on the idea that there are not three persons, but one person, then, instead of the above words, which ought to be taken away from the Athanasian doctrine, may be substituted the following: 'When we acknowledge a trine in the Lord, then it is from truth, and thereby from the christian faith and religion, that we acknowledge both with the lips and the heart one God and one Lord;' for, if it was allowed to acknowledge and think of three, it would be allowed also to believe in three, for believing or faith is of thought and acknowledgment, and hence of speech, and not of speech separate [from thought and acknowledgment.] Afterwards follow these words: "*The Father was made of none, neither created nor born: the Son is of the Father alone, not made, nor created, but born; the Holy Spirit is of the Father and the Son, not made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits:*" these words agree altogether with the truth, if only instead of the Father we understand the Divine of the Lord which is called the Father, instead of the Son, his Divine Human, and instead of the Holy Spirit, his Divine Proceeding; for from the Divine which is called the Father was born the Divine Human, which is called the Son, and from both proceeds the Divine which is called the Holy Spirit: but, concerning the Divine Human, born of the Father, we shall speak more specifically in what follows. From these considerations it is now evident, that the Athanasian doctrine agrees with the truth, that God is one both in essence and in person, provided that instead of three persons be understood one person, in whom is a trine, which is called the Father, Son, and Holy Spirit. In the following article, a like agreement will be established concerning unity of person in the Lord.

15. We now proceed to the agreement of the Athanasian doctrine with this truth, that the Human of the Lord is Divine by virtue of the Divine which was in him from conception. That the Human of the Lord is Divine, appears, indeed, as if it were not in the Athanasian doctrine, but still it is, as is evident from these words in the doctrine: "*Our Lord Jesus Christ, the Son of God, is God and Man. Who although God and Man, yet they are not two but one Christ; one altogether by unity of person* (or as others express it, *because they are one person*); *for as the rational soul and body are one man, so God and Man is one Christ:*" now, whereas the soul and body are one man, and hence one

person, and such as the soul is such is the body, it follows, that since his soul from the Father was Divine, the body also, which is his Human, is Divine. He did, indeed, assume a body or human from the mother, but this he put off in the world, and put on a Human from the Father, and this is the Divine Human. It is said in the doctrine, "*Equal to the Father as to the Divine, inferior to the Father as to the human:*" this, likewise, agrees with the truth, provided that the human from the mother be meant. In the doctrine, also, it is said, "*God and Man is one Christ, one, not by conversion of the Divine substance into the Human, but by assumption of the Human substance into the Divine: one altogether, not by commixture of substance, but by unity of person:*" these words, likewise, agree with the truth, since the soul does not convert itself into body, nor commix itself with body so as to become body, but takes body to itself: thus soul and body, although they be two distinct things, are still one man, and, with respect to the Lord, one Christ, that is, one Man who is God. More will be said on the Divine Human of the Lord in what follows.

16. That all and singular things of the Athanasian doctrine, concerning the trinity and concerning the Lord, are truth, and are concordant, if only instead of three persons be understood one person in whom is a trinity, and it be believed that the Lord is that person, has come to pass by the Divine providence of the Lord; for unless they had accepted a trinity of persons, at that time they would have become either Arians or Socinians, and hence the Lord would have been acknowledged as mere man only, and not as God, whereby the christian church would have perished, and heaven would have been closed to the man of the church; for no one is conjoined with heaven, and admitted after death into heaven, unless in the idea of his thought he sees God as a man, and at the same time believes God to be one both in essence and person; by this belief the Gentiles are saved; and unless he acknowledges the Lord, his Divine and his Human, by which acknowledgment a man of the christian church is saved, provided he lives at the same time a christian life. That the doctrine concerning God and the Lord, which is the primary of all, was so conceived by Athanasius, came to pass of Divine permission; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine of the Lord, wherefore, also, even to this day, they separate his Divine from his Human; and

the Reformed would not have seen the Divine in the Human of the Lord, for they who are in faith separate from charity, do not see it; still they both of them acknowledge the Divine of the Lord in a trinity of persons. Nevertheless, that doctrine, which is called the Athanasian creed, by the Divine providence of the Lord was so written, that all things therein are truths, provided that instead of three persons one person be assumed in whom is a trine, and it be believed that the Lord is that person. It is also of providence that theyare called persons, for a person is a man, and a Divine person is God, who is a Man. This is revealed at this day for the sake of the New Church, which is called the Holy Jerusalem.

17. That in the Lord there is a trine, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the Divine Essence, and from Heaven. FROM THE WORD; where the Lord himself teaches, that the Father and he are one, and that the Holy Spirit proceeds from him and from the Father; also, where the Lord teaches, that the Father is in him and he in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from himself but from the Lord: in like manner, from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. FROM THE DIVINE ESSENCE; that one Divine by itself is not given, but there is a trine; this trine consists of esse, existere, and proceeding, for esse must needs exist, and when it exists must proceed that it may produce, and this trine is one essence and one in person, and is God. This may be illustrated by comparison; an angel of heaven is trine and thereby one; the esse of an angel is that which is called his soul, and his existere is that which is called his body, and the proceeding from both is that which is called the sphere of his life, without which an angel neither exists nor is. By this trine an angel is an image of God, and is called a son of God, and also an heir, yea, also a god; nevertheless, an angel is not life from himself, but is a recipient of life; God alone is life from himself. FROM HEAVEN; the trine Divine, which is one in essence and in person, is such in heaven; for the Divine which is called the Father, and the Divine Human which is called the Son, appears there, before the angels, as a sun, and the Divine Proceeding thence as light united to heat, the light being divine truth, and the heat being divine good: thus, the

Divine which is called the Father, is the Divine esse, the Divine Human which is called the Son, is the divine existere from that esse, and the Divine which is called the Holy Spirit is the Divine Proceeding from the divine existere and from the divine esse. This trine is the Lord in heaven; his divine love is what appears as a sun there.

18. It was said, that one Divine by itself is not given, but that there is a trine, and that this [trine] is one God in essence and in person: if it now be asked, what sort of trine God had, before the Lord assumed the Human and made it divine in the world? It is answered, God was then in like manner a man, and he had a Divine, a Divine Human, and a Divine Proceeding; or a divine esse, a divine existere, and a divine proceeding, for, as was said, God without a trine is not given; but the Divine Human at that time was not divine even to ultimates, the ultimates are what are called flesh and bones; these also were made divine by the Lord, when he was in the world. This was accessory; and this now is the Divine Human [appertaining] to God: this, likewise, may be illustrated by this comparison: every angel is a man, having a soul, having a body, and having a proceeding, but still, he is not thus a perfect man, for he has not flesh and bones, as a man in the world has. That the Lord made his Human divine even to its ultimates, which are called flesh and bones, he himself manifests to the disciples, who believed that they saw a spirit when they saw the Lord, saying, '*See my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have,*' Luke xxiv. 39: from which it follows, that God is now more a man than the angels. Comparison has been made with an angel and with a man, nevertheless, it is to be understood that God is life in himself, but an angel is not life in himself, for he is a recipient of life. That the Lord as to each, the Divine and the Divine Human, is life in himself, he himself teaches in John: '*As the Father hath life in himself, so hath he given to the Son to have life in himself,*' v. 26: by Father, here, the Lord means the Divine in himself; for elsewhere he says, that the Father is in him, and that the Father and he are one.

19. Some, in the christian world, have formed to themselves an idea of God as of something universal; some, as of nature in her inmost principles; some, as of a cloud in some space of ether; some, as a bright ray of light; and some, no idea at all; whilst few [have formed] an idea of

God as of a man, when yet God is a man. There are several causes that christians have formed to themselves such ideas of God: the FIRST is, because from their doctrine they believe in three divine persons distinct from each other, in the Father as an invisible God, in the Lord also, but as to his Human not God. The SECOND is, that they believe God to be a spirit, and they think of a spirit as of wind, or of air or of ether, when yet every spirit is a man. The THIRD is, that a christian, in consequence of his faith alone without life, has been rendered worldly, and from self-love corporeal, and a worldly and corporeal man does not see God except from space, thus God as every thing inmost in the universe or in nature, consequently as extended, when yet God is not to be seen from space, for there is no space in the spiritual world, space there is only an appearance grounded on what is like it [*ex simili*]. Every sensual man sees God in like manner, because he thinks but little above the speech, and the thought of speech says to itself, 'What the eye sees and the hand touches, this I know is,' and all other things it dissipates, as if they were only things to be talked of. These are the causes that in the christian world there is no idea of God as man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human, when yet the Human of the Lord is divine. Nevertheless, the above ideas of God do not appertain so much to the simple, as to the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words, Matthew xi. 25: xiii. 13, 14, 15. But let them know, that all who see God as a man, see him from the Lord, the rest from themselves; and they who see from themselves, do not see.

20 But I will relate what must needs seem wonderful: every man, in the idea of his spirit, sees God as a man, even he who in the idea of his body sees him like a cloud, a mist, air, or ether, even he who has denied that God is a man: man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when [he thinks] not abstractedly. That every man in the idea of his spirit sees God as a man, has been made evident to me from men after death, who are then in the ideas of spirit; for man after death becomes a spirit, in which case, it is impossible for them to think of God otherwise than as of a man: the experiment was made whether they could [think] otherwise, and for this purpose

they were let into the state in which they were in the world, and then they thought of God, some as of something universal, some as of nature in her inmost principles, some as of a cloud in the midst of ether, some as a bright ray of light, and some in other ways; but, instantly, when they came out of that state into a state of spirit, they thought of God as of a man; which also they wondered at, and said it was implanted [*insitum*] in every spirit. But evil spirits, who in the world have denied God, deny him also after death, nevertheless, instead of God they worship some spirit, who, by diabolical arts, gains power over the rest. It was said, that to think of God as a man is implanted in every spirit: that this is effected by influx of the Lord into the interior of their thoughts, is evident from this consideration: the angels of all the heavens unitedly acknowledge the Lord; they acknowledge his Divine which is called the Father, they see his Divine Human, and they are in the Divine Proceeding, for the universal angelic heaven is the Divine Proceeding of the Lord; an angel is not an angel from any thing his own, but from the Divine which he receives from the Lord; hence they are in the Lord, and therefore, when they think of God, they cannot think of any other than of the Lord, in whom they are, and from whom they think. Add to this, that the universal angelic heaven in its complex, before the Lord, is as one man, which may be called the Grand Man, wherefore the angels in heaven are in the man, who is the Divine Proceeding of the Lord, as was said; and since their thoughts have a direction according to the form of heaven, therefore when they think of God, they cannot think otherwise than of the Lord. In a word, all the angels of the three heavens think of God as of a man, nor can they think otherwise, since if they would, thought would cease, and they would fall down from heaven. Hence now it is, that it is implanted in every spirit, and also in every man, when he is in the idea of his spirit, to think of God as a man.

21. It was from this implanted principle, that the most ancient people, more than their posterity, worshiped God visible under a human form: that they also saw God as a man, the Word testifies, as concerning Adam, that he heard the voice of Jehovah walking in the garden; concerning Moses, that he spake with Jehovah mouth to mouth; concerning Abraham, that he saw Jehovah in the midst of three angels; and that Lot spoke with two of them: Jehovah was also seen as a man by Hagar, was seen by Gideon, was seen

by Joshua, was seen by Daniel as the Ancient of Days, and as the Son of Man; in like manner by John, as the Son of Man in the midst of seven candlesticks, also by the other prophets. That it was the Lord who was seen by them, he himself teaches where he says, '*That Abraham exulted to see his day, and that he saw and rejoiced,*' John viii. 56: also, '*That he was before Abraham was,*' ver. 58: And that '*he was before the world was,*' John xviii. 5, 24. That it was not the Father but the Son who was seen, is, because the Divine Esse, which is the Father, cannot be seen except by the Divine Existere, which is the Divine Human. That the Divine Esse, which is called the Father, was not seen, the Lord also teaches in John: '*The Father who hath sent me, he beareth witness of me; ye have neither heard his voice at any time, nor seen his shape,*' v. 37: again: '*Not that any one hath seen the Father, except he who is with the Father, he hath seen the Father,*' vi. 46: and again: '*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view,*' i. 18: from which passages it is evident, that the Divine Esse, which is the Father, was not seen by the ancients, neither could be seen, and yet that it was seen by the Divine Existere, which is the Son. Inasmuch as esse is in its existere, as the soul is in its body, therefore he who sees the Divine Existere or Son, sees also the Divine Esse or Father, which the Lord confirms in these words: '*Philip said, Lord, show us the Father; Jesus said unto him, have I been so long time with you, and hast thou not known me, Philip? he who hath seen me, hath seen the Father, how sayest thou then, show us the Father?*' John xiv. 8, 9; by which words it is manifest, that the Lord is the Divine Existere, in which is the Divine Esse; thus God-Man, who was seen by the ancients. From what has been adduced it follows, that the Word is also to be understood according to the sense of the letter, when it says that God has a face, that he has eyes and ears, also, that he has hands and feet.

22. Inasmuch as the idea of God as a man is implanted in every one, therefore many people and nations have worshiped gods who either were men or were seen by them as men; as Greece, Italy, and some kingdoms under their power, [worshiped] Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. The cause that they distributed the Divinity among so many per-

sons, was, because it was implanted in them to see God as a man, and therefore to see all the attributes, properties and qualities of God, and thence, also the virtues, affections, inclinations, and sciences, as persons. It was, also, from something implanted, that the inhabitants of the lands round about Canaan, and likewise of the regions within it, worshiped Baalim, Astoroth, Beelzebub, Chemosh, Milcolm, Molech, and others, many of whom had lived as men. It is, also, from something implanted, that, at this day, in gentile christendom, saints are worshiped as gods, that the knees are bended before their idols, that they are kissed, that the head is made bare before them in the ways where they are exposed, and that they adore before their sepulchres; yea, even in the presence of the pope, the shoes of whose feet, and, in some cases, his footsteps, are pressed with kisses; and they would have saluted him as a god, if religion had allowed it. These and several other particulars are from something implanted, inclining men to worship a god whom they see, and not any thing aerial, for this is smoke to them. But the idea of God as a man, flowing in out of heaven, is perverted with many, insomuch, that either a man of the world, or an idol, is worshiped in the place of God; comparatively, as the white light of the sun is turned into colors not beautiful, and his summer heat into fetid odors, according to the objects into which they fall. But that the idea of God is made an idea, of a little cloud, of a mist, or of the inmost thing of nature, is from the causes above adduced, and has place amongst christians, but rarely amongst other nations who are in any light of reason, as amongst the Africans and many others.

23. That God is Man and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in the greatest and in the least, are either in a human form, or refer themselves to the human form; the universal heaven is in a human form, every society of heaven is in a human form, every angel is a human form, and, likewise, every spirit beneath the heavens: and it has been revealed to me, that all things, the least as well as greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of him. Hence it is, that it is said of the man Adam and Eve, '*that they were created into the image and likeness of God*,' Gen. i. 26, 27. Hence, also, it is, that the angels

in the heavens, because they are recipients of the Divine which proceeds from the Lord, are men of astonishing beauty, but spirits in the hells, because they do not receive the Divine which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this consideration it is, that every one in the spiritual world is known from his human form, how much he partakes from the Lord [*trahit a Domino.*] Hence now it may be manifest, that the Lord is the only man, and that every one is a man according to reception of divine good and divine truth from him. In fine, he who sees God as a man, sees God, because he sees the Lord: the Lord, also, says, '*He who seeth the Son, and believeth in him, hath eternal life,*' John vi. 40: to see the Son is to see him with the spirit, because it is said, also, to those who have not seen him in the world.

24. It was said, that the Lord is the only Man, and that all are men according to reception of divine good and divine truth from him. The reason why the Lord is the only Man is, because he is Life itself, but others, because they are men from him, are recipients of life. The distinction between the man who is life, and the man who is a recipient of life, is like that between uncreated and created, and like that between infinite and finite, which distinction is such as to admit of no ratio; for there is no ratio given between infinite and finite, thus there is none between God as a Man, and another as a man, whether he be angel, or spirit, or man in the world. That the Lord is life, he himself teaches in John: '*The Word was with God, and God was the Word, in him was life, and the life was the light of men, and the Word was made flesh,*' i. 1, 4, 14: again: '*As the Father hath life in himself, so hath he given to the Son to have life in himself,*' v. 26: again: '*As the living Father hath sent me, and I also live by the Father,*' vi. 57: again: '*I am the resurrection and the life,*' xi. 25: again: '*I am the way, the truth, and the life,*' xiv. 6. Because the Lord is life, therefore in other passages of the Word, he is called *the Bread of Life, the Light of Life, and the Tree of Life,* also, *the Alive and Living God.* Since he is life, and every man is a recipient of life from him, therefore, he also teaches that he gives life and vivifies; as in John: '*As the Father vivifies, so also the Son vivifies,*' v. 21: again: '*I am the bread of God which cometh down from heaven, and giveth life to the world,*' vi. 33: again: '*Because I live, ye shall live also,*' xiv. 19: and in many passages, that *he giveth life to those who believe in*

him: hence, also, God is called '*a Fountain of Life*,' Ps. xxxvi. 9; and in other places, *Creator*, *Maker*, *Former*, also, *Potter*, and we the clay, and the work of his hands. Because God is life, it follows that in *him we live, move, and are.*

25. Life viewed in itself, which is God, cannot create another, who shall be life alone; for the life which is God is uncreate, is what holds all things together, [*est continens*] and is not separable; hence it is, that God is one: but the life which is God, can create forms from substances which are not lives, in which it can be, and give the appearance as if they lived; these forms are men, which, as being receptacles of life, could not, in the first creation, be any thing but images and likenesses of God; images from the reception of truth, and likenesses from the reception of good; for life and its recipient adapt themselves together like what is active and what is passive, but do not mix together. Hence it is, that human forms, which are recipient of life, do not live from themselves, but from God, who alone is life; wherefore, as is known, all the good of love and all the truth of faith is from God, and nothing from man; for if man had the smallest portion of life as his own, he might will and do good from himself, also understand and believe truth from himself, and thus establish his own merit, when yet, if he believes this, then the form recipient of life closes itself above, is perverted, and intelligence perishes. Good and its love, together with truth and its faith, are the life which is God, for God is good itself, and truth itself; wherefore God dwells in those things with man. From these considerations it also follows, that man of himself is nothing, and that he is only so far something as he receives it from the Lord, and at the same time acknowledges that it is not his own but the Lord's, in which case the Lord gives him to be something although not from himself but from the Lord.

26. It appears to man as if he lived from himself, but it is a fallacy; for if it were not a fallacy, man might love God from himself, and be wise from himself. The reason why it appears as if life was in man, is, because it flows in from the Lord into his inmost principles, which are removed from the sight of his thought, and thus from perception; also, because the principal cause, which is life, and the instrumental cause, which is recipient of life, act as one cause, and this is felt in the instrumental cause, which is recipient, thus in man as in himself: the case, in this respect, is altogether as the sensation of light in the eye, from which is sight, of

sound in the ear, from which is hearing, of volatile parts in the air in the nostril, from which is smelling, and of the soluble parts of foods on the tongue, from which is taste, when yet the eyes, the ears, the nostrils, and tongue, are recipient organized substances, thus instrumental causes, whilst light, sound, the volatile parts in the air, and the soluble parts on the tongue, are the principal causes, which act as one cause; that is called principal which acts, and that is called instrumental which suffers itself to be acted upon. He who examines the subject more deeply, may know that man, as to all and singular things appertaining to him, is an organ of life, and that what produces sense and perception flows in from an extraneous source, and that the life itself causes man to feel and to perceive as from himself. Another reason why it appears as if life was in man, is, because the divine love is such, that what is its own, it wills to communicate to man as his, [*velit esse hominis*] but still teaches that it is not man's. The Lord also wills, that man should think and will, and thence should speak and act, as from himself, but that still he should acknowledge that it is not from himself, otherwise he cannot be reformed.

27. If it be said and thought that life itself is God, or that God is life itself, unattended with any idea of what life is, in such case, it is not understood what God is, beyond those expressions. In the thought of man there are two ideas, one abstracted, which is spiritual, and one not abstracted, which is natural: the abstract idea, which is spiritual, concerning the life which is God, is, that it is love itself, and that it is wisdom itself, and that love is of wisdom, and that wisdom is of love. But the idea not abstracted, which is natural, concerning the life which is God, is, that his love is as fire, and that his wisdom is as light, and that each together is as effulgent radiance [*jubar*]; this natural idea is taken from correspondence, for fire corresponds to love, and light corresponds to wisdom, wherefore, fire, in the Word, signifies love, and light signifies wisdom, and whilst a preacher preaches from the Word, he also prays, that heavenly fire may enkindle [all] hearts, and then is understood divine love, and that heavenly light may enlighten [all] minds, and then is understood divine wisdom. The divine love, which in the divine wisdom is life itself, which is God, cannot be conceived of in its essence, for it is infinite, and so transcends [all human apprehension], but it may be conceived of in its appearance: the Lord appears before the eyes of the angels as a sun, and

from that sun heat proceeds and light proceeds; the sun is divine love, the heat is divine love proceeding, which is called divine good, and the light is divine wisdom proceeding, which is called divine truth. Nevertheless, it is not allowed to have an idea of the life which is God, as of fire, or of heat, or of light, unless in it there be at the same time an idea of love and of wisdom, thus that the divine love is as fire, and that the divine wisdom is as light, and that the divine love, together with divine wisdom is as an effulgent radiance. [*jubar.*] For God is a perfect Man, in face as a Man, and in body as a Man, without any difference as to form, but as to essence; his essence is, that he is love itself, and that he is wisdom itself, thus life itself.

28. An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from inmost to its ultimates. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of life, the distinction of these is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so on; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate [*penultimus*], in some the middle degree, and in some the inmost: the men, in whom is opened the inmost degree, become, after death, angels of the inmost or third heaven; they, in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, viscus and member of the body, and they act as one with the degrees of life in the brains by influx, the skins, the cartilages and the bones constituting their ultimate degree. The reason why such degrees are in man, is, because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life. It is, however, to be noted, that in the Lord there are degrees still superior, and that all, both the supreme and the ultimate,

are life, for the Lord teaches that he is life, and likewise, that he has flesh and bones. But concerning these degrees, and concerning continuous degrees, see the work on *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425, where they are more fully described, the knowledge of which it will be expedient to draw forth thence for use in what follows.

29. Inasmuch as God is life, it follows that God is uncreated: the reason why he is uncreated, is, because life cannot be created, but it can create; for to be created is to exist from another, and if life exist from another, there would be another who would be life, and this life would be life in itself; and if this first were not life in itself, it would either be from another or from itself, and life from itself cannot be predicated, because from itself involves birth, and that birth would be from nothing, and from nothing, nothing can be born. This first, which in itself is, and from which all things have been created, is God, who, from *esse* in himself is called Jehovah. That this is the case, reason may see, especially if it be illustrated by things created. Now, whereas he is not, unless he also exist, hence *esse* and *existere* in God are one, for whilst he is he exists, and whilst he exists he is. This, therefore, is the life itself which is God, and which is a Man.

30. That all things are from the life itself which is God, and which is a Man, may be illustrated from the man who has been created, in that he, as to his ultimate principles, as to his middle principles, and as to his inmost principles, is a man; for the man, who in the world, as to his life, has been merely corporeal, thus stupid, after the rejection of the material body appears still in the spiritual world as a man; and the man, who in the world, as to his life, has been merely sensual or natural, thus who has known little about heaven, although much about the world, he, after death still appears as a man; the man, who in the world, as to life, has been rational, thus who has thought well from natural *lumen*, he, after death, when he becomes a spirit, appears as a man; the man, who in the world, as to his life, has been spiritual, he, after death, when he becomes an angel, appears as man, perfect according to the reception of life from the Lord; the man, with whom the third degree is open, thus who in the world, as to life, has been celestial, he, after death, when he becomes an angel, appears as a man in all perfection. The life itself appertaining to him is a man, as well the sensual and natural, as the rational, the spiritual, and the celestial;

the degrees of life are so called; the man, in whom those degrees exist, is only a recipient. And as it is in the smallest types, so it is in the greatest; the universal angelic heaven in a whole complex is a man; every heaven by itself, the first, the second and third, is a man; every society of the heavens, greater and less, is a man; yea, the church in the earths, in common, is a man; also, all congregations, which are called churches by themselves, are men: it is said the church, and thereby are understood all with whom the church is, in the complex; so the church in the earths appears to the angels of heaven. That there is the appearance, is, because the life which is from the Lord is a man: life from the Lord is love and wisdom, hence such as the reception of love and wisdom from the Lord is, such is the man. These things first testify, that all things were created from the life, which is God, and which is a man.

31. That all things are from the life itself, which is God, and which is wisdom and love, may, also, be illustrated by things created, whilst they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of sociéties, act in unity by love to the Lord, [*in Dominum*] and by love towards the neighbor, and that they are kept in order by divine truths, which are the laws of order; and likewise, that the hells beneath them, which, also, are distinguished into thousands and thousands of congregations, are kept in order by judgments and punishments, so that although they are hatreds and insanities, still they cannot occasion the least injury to the heavens. It is, also, from order, that between the heavens and the hells, there is an *equilibrium*, in which man is in the world, and in which he is led, if by the Lord, to heaven, if by himself, to hell; for it is a law of order, that man shall act what he acts from freedom according to reason. Since so many myriads of myriads of men, since the creation of the world, have poured in thither, and are perpetually pouring in like streams, and every one is of a dissimilar genius and love, they could not have been consociated together into one, unless God was one, who is life itself, which life is wisdom itself and love itself, and thence order itself: So much respecting heaven. But in the world, divine order appears from the sun, the moon, the stars, and the planets; the sun, to appearance, makes years, days and hours, and likewise the times of the year, which are spring, summer, autumn and winter, and the times of the day, which are morning, mid-day, evening and night, and animates all

things of the earth, according to the reception of his heat in light, and of his light in heat, and, according to reception, opens, disposes and prepares bodies and matters, which are in the earth, and upon the earth, to receive influx from the spiritual world: hence, in the time of spring, by the union of heat and light then, the fowls of heaven and the animals of the earth return into the love of prolification, and into the science of all things of it, whilst vegetables [return] into the endeavor and act of producing leaves, flowers, and fruits, and therein seeds, to perpetuate their kind to eternity, and to multiply it *ad infinitum*. It is, also, from order, that the earth produces vegetables, and that vegetables nourish animals, and that both the latter and the former are of use to man, for food, for raiment, and for pleasure; and whereas man is the creature in whom God dwells, all things thus return to God from whom they are. From these considerations it is evident, that created things succeed in such an order, that one is for another, and that they are perpetual ends which are uses, and that the ends which are uses are constantly so directed, that they may return to God from whom they are. These things now testify, that all things were created from life itself, which is God, and which is wisdom itself; and they likewise testify that the universe of creation is full of God. [*plenum Deo.*]

32. Inasmuch as God is uncreated, he is, also, eternal; for the life itself, which is God, is life in itself, not from itself, nor from nothing, thus it is without birth; and what is without birth is from eternity, and is eternal: but an idea [of what is] without birth cannot be given with the natural man, thus neither can the idea of God from eternity [be given]; but it is given with the spiritual [man]: the thought of the natural man cannot be separated and abstracted from the idea of time, which inheres [in man] from nature, in which he is: thus neither can it be separated and abstracted from the idea of birth, because birth is to him a beginning in time; the appearance of the sun's progression has impressed on the natural man that idea. But the thought of the spiritual man is abstracted from the idea of time, because it is elevated above nature, and instead of the idea of time there is an idea of state of life, and instead of the duration of time there is an idea of state of thought from affection, which constitutes life: for the sun in the angelic heaven neither rises nor sets, nor makes years and days, like the sun in the world; hence it is that the angels of heaven, because they

are in spiritual ideas, think abstractedly from time; wherefore their idea concerning God from eternity does not take any thing from birth, or from beginning, but from state, that it is eternal, thus that every thing which is God, and which proceeds from God, is eternal, that is, divine in itself. That this is so has been given [me] to perceive by an elevation above a natural idea into a spiritual. From these considerations it is now evident, that God, who is uncreated, is also eternal; likewise, that it is impossible to think that nature is from eternity, or in time from itself, but that it is possible to think that God is from eternity, and that nature, with time, is from God.

33. Since God is eternal, he is, also, infinite; but as there is a natural idea and a spiritual idea of what is eternal, so likewise of what is infinite: a natural idea of what is eternal is from time, but a spiritual idea of it is not from time: a natural idea also, of what is infinite is from space, but a spiritual idea of it is not from space. For as life is not nature, so the two properties of nature, which are time and space, are not lives, for they are from the life which is God, being created with nature. The natural idea of the infinite God, which is from space, is, that he fills the universe from end to end, but from this idea concerning the infinite there results a thought, that the inmost of nature is God, and thus that he is extended, and every thing extended is of matter. Thus because the natural idea does not at all agree with the idea of life, of wisdom and love, which is God, therefore what is infinite must be viewed from a spiritual idea, in which, as there is nothing of time, so there is nothing of space, because there is nothing of nature: it is from a spiritual idea, that the divine love is infinite, and that the divine wisdom is infinite, and since the divine love and the divine wisdom are the life which is God, therefore divine life is also infinite, hence, then, God is infinite. That the divine wisdom is infinite, may be manifest from the wisdom of the angels of the third heaven; these, since they excel all others in wisdom, perceive that no *ratio* is given between theirs and the divine wisdom of the Lord, because no *ratio* is given between what is infinite and what is finite; they say, also, that the first degree of wisdom is to see and acknowledge that this is the case: it is similar with the divine love. Moreover, the angels, like men, are forms recipient of life, thus recipient of wisdom and of love from the Lord, and these forms are from substances which are without life, thus

in themselves dead, and between what is dead and what is alive there is no given *ratio*. But how what is finite receives what is infinite, may be illustrated from the light and heat of the sun of the world: the light itself and the heat itself from that sun are not material, but still they affect material substances, the light by modifying them, and the heat by changing their states: the divine wisdom of the Lord, is, likewise, light, and the divine love of the Lord, is, likewise, heat, but spiritual heat and light, because [they proceed] from the Lord as a sun, which is divine love, and at the same time divine wisdom: but light and heat from the sun of the world are natural, because that sun is fire and not love.

34. Inasmuch as God is infinite, he is, also, omnipotent, for omnipotence is infinite power. The omnipotence of God shines forth from the universe, which is the visible heaven and habitable orb, which are the great works of an omnipotent creator: in like manner, the creation and support of all things which are in the visible heaven and on the habitable orb, testify that they are from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they are from divine wisdom. The omnipotence of God shines forth, also, from the heaven which is above or within our visible heaven, and from the orb there, which is inhabited by angels, as ours is by men; in that orb are stupendous testimonies of the divine omnipotence, which, as having been seen by me, and revealed to me, it is allowed to mention: in that orb are all the men, who from the first creation of the world have departed out of it, who, after their decease, are also men as to form, but are spirits as to essence. Spirits are affections which are of love, and thus, also, thoughts; spirits of heaven affections of the love of good, and spirits of hell affections of the love of evil: the good affections, which are angels, dwell upon an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath those: the orb is one, but divided as into expanses, one below another; the expanses are six; in the highest dwell the angels of the third heaven, and beneath these the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by

the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in *equilibrium*, as in the scale of a balance. Such heavens and such hells are innumerable, distinguished into companies and societies according to the genera and species of all affections, and these are in order and in connexion according to their affinities nearer and more remote: as it is in the heavens, so in the hells. This order and this connexion of affections is known to the Lord alone, and the orderly arrangement [*ordinatio*] of so many various affections, as there have been men from the first creation, and as there will be hereafter, is of infinite wisdom, and at the same time of infinite power. That the divine power is infinite, or that it is omnipotence, is very manifest from this circumstance in the other world, that neither the angels of heaven nor the devils of hell have the least portion of power from themselves; if they had the least portion heaven would fall to pieces, hell would become a chaos, and every man would perish with them.

35. That all power belongs to God and none to a man or angel, is, because God alone is life, and a man and an angel is only recipient of life, and it is the life which acts, and the recipient of life which is acted upon. Every one may see, that a recipient of life cannot at all act from itself, but that what it acts is from the life which is God: nevertheless, it can act as from itself; for this can be given to it, and also is given, as has been said above. If man does not live from himself, it follows, that he does not think and will from himself, neither does he speak and act from himself, but from God, who alone is life. That this is the case appears as a paradox, because man has no other sensation, than that these things are in himself, and thus are done from himself, but still he acknowledges, whilst he speaks from faith, that every thing good and true is from God, and every thing evil and false is from the devil; and yet, whatsoever a man thinks, wills, speaks and acts, refer themselves to what is good and true, or to what is evil and false: hence it is, that man says within himself, or is taught to say by the rulers of the church, when he does good, that he was led of God, and when he does evil, that he was led of the devil: a man, a preacher, also, prays that his thought, his discourse, and his tongue, may be led by the spirit of God, and sometimes, also, says after preaching, that he has spoken from the spirit; some [preachers] likewise, perceive it in themselves. I

myself, can also testify before the world, that all things of my thought and will have flowed in, goods and truths through heaven from the Lord, and evils and falses from hell, and that for a long course of time it has been given me to perceive it. The angels of the superior heavens have manifest sensation of this, and the wisest of them are not even desirous to think and will as from themselves. But, on the other hand, infernal genii and spirits altogether deny it, and are angry when it is said; nevertheless, by many things it was shown to the life that it was so, but they were afterwards indignant. But because this appears as a paradox to many, it is important that from some idea of the understanding it may be seen how it is effected, that so it may be acknowledged that it is effected: the thing in itself is as follows: from the divine love of the Lord, which appears in the angelic heaven as a sun, light proceeds and heat proceeds; light is the life of his divine wisdom, and heat is the life of his divine love; this spiritual heat which is love, and that spiritual light which is wisdom, flow in into the subjects recipient of life, no otherwise than as natural heat and natural light from the sun of the world flow in into subjects not recipient of life; and whereas, light only modifies the substances into which it flows in, and heat only changes their state, it follows, that if those subjects were animated, they would be sensible of those changes in themselves, and would suppose them to be from themselves, when yet they depart with the sun, and return with the sun. Now, since the life of the divine wisdom of the Lord is light, therefore the Lord in many places in the Word is called light, and it is said, in John, '*The Word was with God, and God was the Word; in him was life, and the life was the light of men,*' i. 1, 2, 3. From these considerations it is now evident, that to God belongs infinite power, because he is the all appertaining to all. But how an evil person can think, will, speak and do things evil, when God alone is life, will be shown in what follows.

36. Since such is the divine omnipotence, that man cannot of himself think and will, and thence speak and act, but from the life which is God, it is asked, why then is not every man saved? But he who hence concludes that every one is saved, and if not that he is in no fault, does not know the laws of divine order respecting man's reformation, regeneration, and consequent salvation. The laws of that order are called laws of the divine providence: these the natural mind cannot know, unless it be illustrated; and because man does

not know them, and, therefore, forms conclusions concerning the divine providence from contingencies in the world, by which he falls into fallacies, and thence into errors, out of which, afterwards, he can with difficulty extricate himself, therefore, it is expedient that they should be revealed. But, before we proceed to their discovery, it is of concern that it should be known, that the divine providence operates in singular the things appertaining to man, and in the most singular of all, for his eternal salvation, since the salvation of man was the end of the creation of heaven and earth; for the end was, that from the human race might be formed heaven, in which God might dwell, as in his own very house; wherefore, the salvation of man is the all in all of the Divine Providence. But the Divine Providence proceeds so secretly, that man scarce sees a vestige of it, and yet it is active in the most singular things respecting him, from infancy to old age in the world, and afterwards to eternity, and in every thing most singular it is eternity which is regarded. Because divine wisdom in itself is nothing but an end, therefore Providence acts from an end, in an end, and to an end; the end is, that man may become wisdom and may become love, and thus a habitation and image of the divine life. But, because the natural mind, unless it be illustrated, cannot comprehend why the Divine Providence, whilst it is active in the work of salvation only, and in the most singular things of the progress of the life of man, does not lead all to heaven, when yet, from love, it is willing to lead them, and is omnipotent, therefore, in what now follows, the laws of order shall be opened, which are laws of the Divine Providence, by which, as I hope, the mind not before illustrated will be withdrawn from fallacies, if it is willing to be withdrawn.

37. The laws of order, which are called the laws of Divine Providence, are the following. I. That man should not feel and perceive and thence know any other than that life is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; but yet, that he ought to acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and does, are from God, thus as from himself. II. That man should act what he acts from freedom according to reason, but that still he should acknowledge and believe that the very freedom which he has is from God; in like manner, reason itself, viewed in itself, which is called rationality. III That to think and

speak what is true, and to will and to do what is good, from freedom according to reason, is not from himself, but from God; and that to think and to speak what is false, and to will and to do what is evil, from freedom, is not from himself, but from hell; yet so, that what is false and evil is from that source, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking, and of doing, viewed in themselves, are from God. IV. That the understanding and will of man ought not in the least to be compelled by another, since all compulsion by another takes away freedom, but that man himself should compel himself, for to compel himself is from freedom. V. That man does not know, from sense and perception in himself, in what manner what is good and true flow in from God, and in what manner what is evil and false flow in from hell; neither that he should see in what manner the Divine Providence operates in favor of good against evil; for thus man would not act from freedom according to reason as from himself; it is sufficient, therefore, that he knows and acknowledges those things from the Word and from the doctrine of the church. VI. That man is not reformed by external means, but by internal means; by external means is meant by miracles and visions, also, by fears and punishments; by internal means is meant by truths and goods from the Word, and from the doctrine of the church, also, by looking to the Lord, for these means enter by an internal way, and remove the evils and falses which inwardly reside; but external means enter by an external way, and do not remove evils and falses, but shut them in: nevertheless, man is further reformed by external means, when he has before been reformed by internal means; but a man not reformed, is only withheld by external means, which are fears and punishments, from speaking and doing the evils and falses which he thinks and which he wills. VII. That man is not let into the truths of faith and the goods of love from God, only so far as he can be kept in them, even to the end of life: for it is better that man should be constantly evil, than that he should be good and afterwards evil, since, in the latter case, he becomes profane: the permission of evil is principally from hence. VIII. That God is continually withdrawing man from evils, so far as man, from freedom, is willing to be withdrawn: that, so far as man can be withdrawn from evils, so far he is led of God to good, thus to heaven; but so far as man cannot be withdrawn from evils, so far he cannot be led of God to good,

thus to heaven: for so far as man is withdrawn from evils, so far he does good from God, which in itself is good; but so far as he is not withdrawn from evils, so far he does good from himself, which in itself has evil. IX. That God does not immediately teach man truths, either from himself or by angels, but that he teaches by the Word, by preaching, by reading, and by discourse and communication with others, and thus by private thought from those things; and that man, in such case is illustrated according to the affection of truth from use; otherwise man would not act as from himself. X. That man, from his own proper prudence, has led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to eternal life: for all things of the Divine Providence with man respect what is eternal, because the life, which is God, by which man is man, is eternal.

38. From the above laws it is evident, that the Lord cannot lead man to heaven except by them, although he has divine love from which he wills, and divine wisdom from which he knows all things, and divine power, which is omnipotence, from which he can [effect] what he wills: for the stated laws of providence are laws of order respecting reformation and regeneration, thus respecting the salvation of man, contrary to which the Lord cannot act, since to act contrary to them would be to act contrary to his own wisdom and contrary to his own love, thus contrary to himself. As to what concerns the first law, which is, that man from sense and perception should know no other than that life is in him, but that still he should acknowledge that the goods and truths which are of love and faith, which he thinks, wills, speaks, and does, are not from him, but from the Lord; this law supposes the second, which is, that man has freedom, and that this should appear as his, but yet that he should acknowledge that it is not his, but the Lord's with him: this law follows from the former, because freedom makes one with life, for without freedom man cannot feel and perceive that life is, as it were, in him, this being felt and perceived from freedom; for from freedom it appears to man, that every thing which the life acts is as his own and proper to him, since freedom is the power of thinking, of willing, of speaking and doing, from himself, in this case as from himself; and principally [it is the power] of willing, for a man says, I can what I will, and I will what I can; that

is, I am in freedom: who, also, cannot think from freedom that one thing is good and another evil; also, that one thing is true and another false? wherefore, freedom was given to man together with his life, nor is it ever taken away from him, for so far as it is taken away or diminished, so far man feels and perceives that he does not live, but another in him, and so far the delight of all things of his life is taken away and diminished, for he becomes a slave. That man knows no other, from sense and perception, than that life is in him, thus as his own, has no need of any other confirmation than experience itself; who feels and perceives any otherwise, than that he thinks from himself when he thinks, that he wills from himself when he wills, and that he speaks and acts from himself when he speaks and acts? but it is from a law of Divine Providence, that man should know no otherwise, since without that sense and without that perception, he cannot receive any thing to himself, appropriate any thing to himself, nor produce any thing from himself, thus he would not be recipient of life from the Lord, and an agent of life from the Lord, but would be as an automaton, or as an image, standing, without understanding or will, with the hands hanging down, in expectation of influx, which would not be given, since the life, in consequence of non-reception as by man, and appropriation, would not be retained, but would be transfluent, whereby man, from being alive, would become as dead, and from a rational soul, not rational, thus either a brute or a stock; for he would be without delight of life, which delight every one has from reception as from himself, from appropriation, and from production as of himself; and yet delight and life act as one, for take away all the delight of life, and you will grow cold and die. If it was not from a law of Divine Providence, that man should feel and perceive as if life and every thing appertaining to it was in him, and should only acknowledge that good and truth are not from him, but from the Lord, then nothing would be imputed to man, neither good nor truth, thus neither love nor faith; and if nothing was to be imputed, neither would the Lord have commanded in the Word, that man should do good and shun evil, and that if he did good, heaven would be his, but if evil, hell would be his; yea, neither would there be heaven nor hell, since, without that perception, man would not be man, thus would not be the habitation of the Lord; for the Lord wills to be loved by man as by him; thus the Lord dwells with man in what is

his own, which he has given to him to the intent that he may be loved reciprocally; for divine love consists in this, that what is its own, it wills should be man's which would not be the case unless man felt and perceived what is from the Lord as his own. If it was not from a divine law, that man from sense and perception should know no other than that life was in him, there would no end be given with man, for the sake of which [he should act]: this end is given with him, because the end from which [he acts] appears as in him; the end from which [he acts] is his love which is his life, and the end for the sake of which [he acts] is the delight of his love or life, and the effect in which the end presents itself is use: the end, for the sake of which [he acts] which is the delight of the love of life, is felt and perceived in man, because the end from which [he acts] gives him to feel and perceive it, which end is, as was said, the love, which is life: but the Lord gives to that man, who acknowledges that all things of his life are from him, the delight and blessedness of his love, so far as he acknowledges, and so far as he performs uses; thus whilst man, by acknowledgment and by faith from love, as from himself, ascribes to the Lord all things of his life, the Lord, in his turn, ascribes to man the good of his life, which is with all satisfaction and blessedness, and likewise grants that from an interior principle he should exquisitely feel and perceive it in himself as his own, and the more exquisitely in proportion as man, from the heart, wills what by faith he acknowledges. Perception, then is reciprocal; grateful to the Lord that he is in man, and man in him; and satisfactory to man that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, by love.

39. The reason why man feels and perceives as if life was in him, is, because the life of the Lord in him is as the light and heat of the sun in a subject, which [light and heat] are not of the subject, but are of the sun in it, for they retire with the sun, and when they are in the subject, they are, to appearance, all its own, [for] from the light is its color as its own, and from the heat is the life of its vegetation as its own: but this is much more the case with the light and heat from the sun of the spiritual world, which is the Lord, whose light is the light of life, and heat is the heat of life, for the sun from which they proceed is the divine love of the Lord, but man is the recipient subject; this light and this heat never recede from the recipient, who is man, and when they

are with man, they are, to appearance, all his own; for from light he has the faculty of understanding, and from heat the faculty of willing: from this [circumstance] that light and heat are as all in the recipient, although they are not his, and from this [consideration] that they never recede; also, from this, that they affect his inmost principles, which are remote from the sight of his understanding and from the sense of his will, it is manifest that it must needs appear as if those things were implanted, thus as in him, and consequently, that they are brought into effect as from him: hence, now it is, that man knows no other than that he thinks from himself, and that he wills from himself, when yet, the smallest portion [of thought and will is] not from himself, since these cannot be united to the recipient so as to be his own, in like manner, as the light of the sun cannot be united to a subject of the earth, and become material as it is; the same is true concerning heat. But the light of life and the heat of life affect and fill recipients altogether according to the quality of the acknowledgment that they are not his, but the Lord's, and the quality of acknowledgment is altogether according to the quality of love in doing the precepts, which are uses.

40. A third law of divine providence is, *That to think and to speak what is true, and to will and to do what is good, from freedom according to reason, is not from man but from the Lord: and that from freedom to think and to speak what is false, and to will and to do what is evil, is not from man but from hell; in such a manner, however, that what is evil and false is from thence, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking and doing, viewed in themselves, are from the Lord.* That all good which in itself is good, and that all truth which in itself is truth, are not from man, but from the Lord, may be comprehended by the understanding from this [consideration], that the light which proceeds from the Lord as a sun, is the divine truth of his divine wisdom, and that the heat, which also proceeds from the Lord as a sun, is the divine good of his divine love, and since man is the recipient of those, it follows, that all the good which is of love, and all the truth which is of wisdom, are not from man but from the Lord. But that every thing evil and every thing false are not from man, but that they are from hell; this [proposition], inasmuch as it has not before been heard of, has not been made [an article] of faith, like this, that good and truth are not from man. But that it is an appearance [that what is

evil and false is from man], and if it be believed, that it is a fallacy, cannot be comprehended, until it is known what hell is, and how hell can flow in with what is evil and false on one part, as the Lord flows in with what is good and true on the other: it shall be stated therefore, first of whom hell consists, what hell is, and where; also, how it flows in and acts against good, and thus, how man, who is in the midst, is on both parts acted upon as a recipient only.

41. First, then, it shall be stated of whom hell consists. Hell consists of spirits, who, while they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, loved evils and falses, although not so much before the world because of appearance, and who, hence, were either insane with regard to truths, or despised them, or denied them, if not with the mouth, still in heart: of those, who have been such from the creation of the world, hell consists. All these are there called either devils or satans; devils, with whom the love of self was predominant, satans, with whom the love of the world was predominant. The hell where devils are, in the Word is understood by the Devil, and the hell where satans are is there understood by Satan. The Lord, also, has so joined the devils together, that they are as one, in like manner the satans; hence it is, that the hells are called the Devil and Satan in the singular. Hell does not consist of spirits immediately created, neither does heaven [consist] of angels immediately created, but hell [consists] of men born in the world, who were made devils or satans by themselves, and heaven in like manner [consists] of men born in the world, who were there made angels by the Lord. All men are spirits as to the interiors which are of their minds, clothed in the world with a material body, which stands under the nod of the thought of his spirit, and under the arbitration of his affection; for the mind, which is spirit, acts, and the body, which is matter, is acted upon: and every spirit, after the rejection of the material body, is a man, in a form similar to what he had when a man in the world. From these considerations it is evident of whom hell consists.

42. The hell where are those who are called devils, is the love of self; and the hell where are those who are called satans, is the love of the world. [The reason] that the diabolical hell is the love of self, is, because that love is opposite to celestial love, which is love to the Lord: and [the reason] that the satanical hell is the love of the world, is, because this

love is opposite to spiritual love, which is love towards the neighbor. Now, whereas the two loves of hell are opposite to the two loves of heaven, therefore hell and the heavens are in opposition to each other; for all who are in the heavens have respect to the Lord and to the neighbor, but all who are in the hells have respect to themselves and the world; all who are in the heavens love the Lord and love the neighbor, but all who are in the hells love themselves and the world, and hence hold the Lord and the neighbor in hatred: all who are in the heavens think [what is] true and will [what is] good, because [they think and will] from the Lord; but all who are in the hells think [what is] false and will [what is] evil, because [they think and will] from themselves. From this cause it is, that all who are in the hells appear averted, with the face backwards from the Lord, and likewise inverted, with the feet upwards and the head downwards; this appearance is from their loves, in that they are opposite to the loves of heaven. Inasmuch as hell is self-love, it is, also, fire, for all love corresponds to fire, and in the spiritual world is presented visible as fire afar off, although it is not fire, but love; hence, the hells inwardly appear as on fire, and outwardly as ejections of fire in smoke, from furnaces or from burning substances, and sometimes, also, the devils themselves appear as charcoal fires: the heat [derived] to them from that fire is as an effervescence from impure dregs, which [effervescence] is concupiscence; and the light [derived] to them from that fire is only an appearance of light [derived] from phantasies, and from confirmations of evils by falses; nevertheless, it is not light, for whensoever the light of heaven flows in it becomes to them thick darkness, and when the heat of heaven flows in it becomes to them cold; still, however, they see from their own light, and live from their own heat, but they see as owls, birds of night, and bats, whose eyes are blind to the light of heaven: and they live as half dead; the living principle [appertaining] to them is only from the ability to think, to will, to speak, to do, and hence to see, to hear, to taste, to smell, and to feel; which living principle is only a faculty springing from the life which is God, acting from without into them, according to order, and continually pressing [them] to order, from which faculty it is that they live to eternity; and the dead principle [appertaining] to them is from the evils and falses springing from their loves; hence it is, that their life, viewed from their loves, is not life, but death, wherefore

hell, in the Word, is called death, and its inhabitants are called dead.

43. It was said, that self-love and the love of the world constitute hell, but it shall now be stated whence those loves are. Man was created to love himself and the world, to love his neighbor and heaven, and, also, to love the Lord; hence it is, that when man is born, he first loves himself and the world, and afterwards, in proportion as he grows wise, he loves his neighbor and heaven, and in proportion as he grows further in wisdom, he loves the Lord: when he becomes such, he is then in divine order, and is led of the Lord actually, and of himself apparently: but in proportion as he is not wise, in the same proportion he stops in the first degree, which is to love himself and the world, and if he loves his neighbor, heaven, and the Lord, it is for the sake of himself before the world: but if he is altogether not wise, he then loves himself alone, and the world for the sake of himself, in like manner his neighbor, and with respect to heaven and the Lord, he either makes light of them, or denies them, or hates them, if not with the mouth, still in heart. These are the origins of the love of self and of the love of the world, and inasmuch as these loves are hell, it is evident whence hell is. When man becomes a hell, he is then as a tree cut off, or as a tree whose fruits are malignant; and he is as sandy earth, in which no seed strikes root, or as earth out of which springs only the briar that pricks, and the nettle that burns. When man becomes a hell, then the interior or superior [degrees] of his mind are closed, and the exterior and inferior opened: and whereas the love of self determines all things of the thought and will to self, and immerses them in the body, it hence inverts and twists back the exteriors of the mind, which, as was said, are open; and the consequence is, that they verge, tend, and are carried backwards, that is, to hell. But inasmuch as man has still the faculty of thinking, of willing, of speaking and of doing, which faculty is never taken from him, supposing him to be born a man, therefore because he is inverted, and no longer receives any thing good or any thing true from heaven, but only what is evil and false from hell, that he may be still distinguished above others, he procures to himself a lumen by confirmations of what is evil from what is false, and of what is false from what is evil; this he believes to be rational lumen, when yet it is infernal lumen, in itself infatuated, from which he has vision as of a dream in the night, or he has a delirious phantasy, from

which, those things which are, appear as if they were not, and those things which are not, as if they were. But these things will be seen more evidently from a comparison between a man-angel and a man-devil.

44. There are in the world men-angels and there are men-devils; heaven is from men-angels, and hell is from men-devils. With a man-angel all the degrees of his life are open even to the Lord; but with a man-devil only the ultimate degree is open, and the superior degrees are closed. A man-angel is led of the Lord from within as well as from without; but a man-devil is led of himself from within, and of the Lord from without. A man-angel is led of the Lord according to order, from within from order, from without to order; but a man-devil is led of the Lord to order from without, but of himself against order from within. A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually, also, withdrawn by the Lord from evil, but from a more grievous to a less one, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and is led into a heaven more and more interiorly; but a man-devil is continually, also, withdrawn from hell, but from a more grievous to a milder, for he cannot be led into heaven. A man-angel, because he is led of the Lord, is led by civil law, by moral law, and by spiritual law, on account of the Divine [which is] in them; a man-devil is led by the same laws, but on account of what is of himself in them. A man-angel from the Lord lóves the goods of the church, which, also, are the goods of heaven, because they are goods, in like manner, its truths, because they are truths; but of himself he loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences, yet he loves both the latter and the former apparently of himself, but actually from the Lord: but a man-devil, from himself, also loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences; but he loves both the latter and the former apparently from himself, but actually from hell. A man-angel is in freedom and in the delight of his heart, when he does good from good, and likewise, when he is not doing evil; but a man-devil is in freedom and in the delight of his heart, when he does good from evil, and likewise whilst he is doing evil. A man-angel and a man-devil appear like to each

other as to externals, but they are altogether unlike as to internals; wherefore, when external things are laid aside by death, they are manifestly unlike; the one is taken away into heaven, and the other is conveyed down to hell.

45. That man is only a recipient of what is good and true from the Lord, and of what is evil and false from hell, should be illustrated by comparison, confirmed by the laws of order and influx, and, lastly, established by experience. It is illustrated by the following comparisons: the sensories of the body are only recipient and percipient as from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it were at them, when yet, the rays of light convey, with the wings of ether, their forms and colors to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding, and according to their quality are distinguished and known. The sensory of hearing, in like manner, perceives sounds, whether they be voices or modulations, from the place whence they flow, as if it were there, when yet, the sounds flow in from without, and are perceived by the understanding within in the ear. The sensory of smell, also, perceives from within what flows in from without, sometimes from a great distance. The sensory of taste, also, is excited by the eatables which are conveyed to the tongue from without. The sensory of touch has no sensation unless it be touched. These five sensories of the body, by virtue of an influx from within, are sensible of those things which flow in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world. With these facts, the laws inscribed on the nature of all things are in concert, which laws are, 1. That nothing exists, subsists, is acted upon and moved, of itself, but from another: whence it follows, that every thing exists, subsists, is acted upon and moved, from the First (Being), who is not from another, but in himself is a living force, which is life. 2. That nothing can be acted upon and moved, unless it be in the midst between two forces, one of which acts and the other re-acts, thus, unless one acts on one part, and one on the other; also, unless one acts from within, and the other from without. 3. And whereas these two forces, whilst they are at rest, make an equilibrium, it follows, that nothing can be acted upon or moved, unless it be in equilibrium, and when it is acted upon, that it is out of that [equilibrium]; also, that every thing acted upon or moved seeks to return to an

equilibrium. 4. That all activities are changes of state and variations of form, and that the latter are from the former: by state, in man, we understand his love, and by changes of state the affections of love: by form, in man, we understand his intelligence, and by variations of form [his] thoughts; the latter, also, are from the former.

46. But on this subject we are also to speak from experience: the angels of the superior heavens feel and perceive manifestly, that they have goods and truths from the Lord, and that they have nothing at all of good and truth from themselves: when they are admitted into the state of their proprium, as is the case at stated periods [*per vices*], they, also, feel and perceive manifestly, that the evil and the false, which appertain to their proprium, are [derived] to them from hell. Some angels of the lowest heaven, not comprehending that what is evil and false is from hell, because in the world they had acknowledged that they themselves were in evils from nativity and from actual life, were led into infernal societies from one to another, in each of which, whilst they were in it, they thought altogether as the devils there thought, and with a difference in one society and in another, thinking on the occasion against goods and truths; they were told to think from themselves, thus otherwise, but they replied, that they could not; whence they comprehended that evils and falses flowed in from hell. The case is similar with many, who believe and insist that life is in them [as their own]. It sometimes, also, comes to pass, that the societies with which they are connected are separated from them, and when this is the case, they cannot think, nor will, nor speak, nor act, they lie down like little new-born infants; but as soon as they are remitted into their societies, they revive: for every one, both man, and spirit, and angel, as to his affections and consequent thoughts, is connected with societies, and acts as one with them; hence it is, that all are known, as to their quality, from the societies in which they are. From these considerations it is evident, that the quality of life flows in to them from without. As to what concerns myself, I can testify, that for fifteen years I have manifestly perceived, that I did not think and will any thing from myself, also, that all evil and false flowed in from infernal societies, and that all good and truth flowed in from the Lord: wherefore, some spirits observing this, said, that I did not live; to whom it was given to reply, that I lived more than they did, because I was sensible of the influx of good

and truth from the Lord, and saw and perceived illustration; and that, from the Lord, I perceived evils and falses from hell, not only that the evils are thence, but, also, from whom; and it has likewise been given me to speak with them, to rebuke them, and to reject them with their evils and falses, from which I was thus liberated: and it has further been given me to say, that now I know that I live, and before not so. From these considerations I have been fully convinced, that all evil and false is from hell, and all good and truth, together with the perception of them, is from the Lord; and moreover, that I had freedom and thence perception as from myself. That all evil and false is from hell, it has also been given me to see with my own eyes; there appear over the hells, as it were, fires and smokes, evils are fires, and falses are smokes; they continually exhale and rise up from thence, and the spirits, who abide in the midst between heaven and hell, are affected by them according to their love. It shall, also, be briefly shown, how evil and the false can flow forth from hell, when there is given only one acting force, which is the life which is God; this, likewise, has been revealed: a truth from the Word was uttered with a loud voice from heaven, which flowed down to hell, and from one and another to the lowest hell; and it was heard, that this truth, in its flowing down, was successively and by degrees turned into the false, and at length, into such a false as was altogether opposite to the truth, and then it was in the lowest hell. The reason why it was so turned, was, because every thing is received according to state and form; hence, truth, flowing in into inverted forms, such as are in hell, was successively inverted and changed into the false opposite to truth. From this circumstance, it was also evident, what is the quality of hell, from the highest to the lowest; likewise, that there is but one acting force, which is the life which is the Lord.

47. That man is nevertheless a subject of guilt [*reus*] follows from what has been said above, and likewise from what has been before confirmed concerning the life which is God, and which appertains to man from God, and, also, from the laws above enumerated, which are truths. The reason why evil is imputed to man, is, because it has been given to him, and is continually given, to feel and to perceive as if life was in him, and inasmuch as he is in that state, he is, also, in the freedom and faculty of acting as from himself; this faculty, viewed in itself, and this freedom, viewed in itself, is never taken away from him, because he is born a

man, who is to live forever; it is from that faculty and that freedom, that he can receive both good and evil as of himself. And whereas man is kept in the midst between heaven and hell, the Lord also gives him to know that good is from Him, and that evil is from the devil; also by truths in the church, to know what good is and what evil is: when man knows those truths, and it is given him from the Lord to think them, to will them, to speak and to do them, as from himself, and this continually by influx, then, if he does not receive, he becomes guilty. But the fallacy which man denies thence, is principally, that he does not know that his freedom, and faculty of acting as from himself, is from an influx of life from the Lord into his inmost principles, and that this influx is never taken away from him, because he is born a man, who has that inmost principle; but that the influx of life from the Lord into the recipient forms, which are beneath that inmost principle, in which forms and where the understanding and will reside, is varied according to the reception of good and truth, yea, that that influx is diminished, and is, also, taken away, according to the reception of what is evil and false: in a word, the life which makes man to be man, and to be distinguished from the brute animals, and which is in his inmost principle, and is, therefore, universally active in inferior principles, from which he has freedom, and the faculty of thinking, of willing, of speaking and of doing, is perpetually from the Lord appertaining to him; but the understanding and will of man, thence, or from that life, is changed and varied according to reception. Man lives in the midst between heaven and hell, and the delight of the love of evil and of the false thence continually flows into him from hell, and the delight of the love of good and of the truth thence, flows into him from the Lord, and he is kept constantly in the sense and perception of life, as from himself, and by it is kept, also, constantly in the freedom of choosing the one or the other, and in the faculty of receiving the one or the other: in proportion, therefore, as he chooses and receives what is evil and false, in the same proportion, from that midst, he is carried down to hell; and in proportion as he chooses what is good and true, in the same proportion, from that midst, he is taken up to heaven. The state of man from creation is, that he may know that evil is from hell, and that good is from the Lord, and that he may perceive those principles in himself as from himself, and whilst he perceives, that he may reject the evil to hell, and receive good, with the acknowledgment, that it is from the Lord; when he does the

latter and the former, he then does not appropriate evil unto himself, and does not make good meritorious. But I know that there are many who do not comprehend this, and who are not willing to comprehend it, but nevertheless let them pray thus:—" *That the Lord may be with them continually, and may lift and up-turn his faces to them, and may teach, illustrate and lead them, since of themselves they cannot do any thing that is good, and may grant to them that they may live; let not the devil seduce them, and instil evils into their hearts, knowing that whilst they are not led of the Lord, he [the devil] leads them, and breathes into them evils of every kind, as hatred, revenge, cunning, deceit, in like manner as a serpent infuses poison; for he is present, excites, and continually accuses, and wheresoever he meets with a heart turned away from God, he enters in, dwells there, and draws the soul down to hell: O Lord deliver us.*" These words coincide with what was said above, for hell is the devil, and hereby it is still acknowledged that man is either led of the Lord, or is led of hell, thus that he is in the midst. See also what was said above upon this subject n. 35.

48. A fourth law of the Divine Providence is, *That the understanding and will should not be in the least compelled, since all compulsion takes away freedom: but that man should compel himself, for to compel himself is to act from freedom.* The freedom of man is of his will, and from the will it is in the thought of the understanding, and by this thought it is in the speech of the mouth and in the action of the body: for man says, whilst he wills any thing from freedom, I will to think this, I will to speak this, and I will to act this. Moreover, from the freedom of the will man has the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is free. Inasmuch as freedom is of the will of man, it is likewise of his love, since nothing else appertaining to man constitutes freedom, but the love which is of his will; the reason is, because love is the life of man; for man is of such a quality as his love is, consequently, what proceeds from the love of his will, this proceeds from his life. Hence it is evident, that freedom is of the will of man, is of his love, and is of his life, consequently, that it makes one with his proprium, and with his nature and temper. Now, whereas the Lord wills that every thing, which comes from Himself to man, should be appropriated to man as his, since otherwise there would not be in man a reciprocal principle by which conjunction may be effected, therefore it is a law of the Divine Providence, that the understanding and will of man should

not be at all compelled by another; for who cannot think and will both evil and good, against the laws and with the laws, against the king and with the king, yea, against God and with God? Nevertheless, it is not allowed him to speak and do all things which he thinks and wills, being restrained by fears, which compel the externals, but not the internals; the reason is, because the externals are to be reformed by the internals, and not the internals by the externals, for what is internal flows in into what is external, and not *vice versa:* the internals, also, appertain to man's spirit, and the externals to his body, and because the spirit of man is to be reformed, therefore it is not compelled. There are, notwithstanding, fears which compel the internals, or the spirit of man, but they are no other fears but what flow in from the spiritual world which, on one part, relate to the punishments of hell, and, on the other, to not obtaining favor with God; but fear on account of the punishment of hell is external with respect to the thought and will, whereas fear on account of not obtaining favor with God is internal with regard to those principles, and is a holy fear which adds and conjoins itself to love, with which at length it makes one essence, since he who loves any one, is fearful from a principle of love to injure him.

49. There is an infernal freedom, and there is a celestial freedom; the infernal freedom is that into which man is born from his parents, and the celestial freedom is that into which man is reformed by the Lord. From infernal freedom man has the will of evil, the love of evil, and the life of evil; but from celestial freedom he has the will of good, the love of good, and the life of good; for as was before said, the will, the love and the life of man make one with his freedom. Those freedoms are opposite to each other, but the opposite does not appear, only so far as man is in one and not in the other. Nevertheless, man cannot come out of infernal freedom into celestial freedom, unless he compels himself: to compel himself, is to resist evil, and to fight against it as from himself, but still to implore the Lord for aid; thus man fights from the freedom which is from the Lord interiorly in himself, against the freedom which is from hell exteriorly in himself. It appears to him, whilst he is in the combat, that it is not freedom from which he fights, but a somewhat forced, because it is against that freedom which is connate with him; nevertheless, it is freedom, since otherwise he would not fight as of himself. But the interior freedom, from which he fights, appearing as forced, is afterwards felt as freedom, for it be-

comes as involuntary, spontaneous, and as it were innate; comparatively, as in the case of a person who compels his hand to write, to work, to play upon a musical instrument, or to fence, the hands and arms afterwards perform those operations as of themselves and of their own accord; for man then is in good, because out of evil, and is led of the Lord. When man has compelled himself against infernal freedom, he then sees and perceives that infernal freedom is servitude, and that celestial freedom is freedom itself, because from the Lord. The case in itself is this, that so far as man compels himself by resisting evils, so far are removed from him the infernal societies with which he acted as one, and he is introduced by the Lord into heavenly societies, with which he may act as one. On the other hand, if man does not compel himself to resist evils, he remains in them: that this is the case, has been made known to me by much experience in the spiritual world; also, that evil does not recede in consequence of the compulsion effected by punishment, nor afterwards by the fear of punishment.

50. It was said above, that it is a law of the Divine Providence, that man himself should compel himself, and by this is understood that he should compel himself from evil, but it is not understood that he should compel himself to good; for it is granted to compel himself from evil, but it is not granted to compel himself to good which in itself is good; since if man compels himself to good, and has not compelled himself from evil, he does not do good from the Lord, but from himself, for he compels himself to it either for the sake of himself, or for the sake of the world, or for the sake of recompense, or from fear; such good in itself is not good, because the man himself, or the world, or recompense, is in it as its end, but not good itself, thus neither the Lord; and it is not fear, but love, which makes good to be good. As for example; for man to compel himself to do good to his neighbor, to give to the poor, to endow churches, to do justice, consequently, to charity and to truth, while he has not compelled himself to abstain from evils, and thereby has removed them, would be like a palliative cure, by which the disease or ulcer is healed externally; and it would be like an adulterer compelling himself to chastity, a proud man to humility, and a dishonest man to sincerity, by mere external acts. But when man compels himself [to abstain] from evils, he then purifies his internal, which being purified, he does good from freedom, nor does he compel himself to do

it; for so far as man compels himself [to abstain] from evil, so far he comes into celestial freedom, and from this freedom is every thing good which in itself is good, to which therefore the man does not compel himself. It appears, indeed, as if there was a coherence between a man's compelling himself from evil, and compelling himself to good, but there is no coherence. From the testimony of experience I know that several have compelled themselves to do good, but not to abstain from evil, but when they were explored, it was discovered, that evils from within adhered to the good; of consequence, their good was compared with idols and with images constructed either with clay or dung: and it was said, that such persons believe that God is captivated with receiving glory and gifts, even from a heart impure. Nevertheless, before the world a man may compel himself to goods, although he does not compel himself from evil, since in the world he is recompensed on that account; for in the world regard is paid to what is external, and rarely to what is internal; but before God it is otherwise.

51. A fifth law of the Divine Providence is, *That man, from sense and perception in himself, should not know how good and truth from the Lord flows in, and how evil and the false flows in from hell; nor should he see how the Divine Providence operates in favor of good against evil; for thus man would not act as of himself from freedom according to reason; it is sufficient for him to know and acknowledge those things from the Word, and from the doctrine of the church.* This is understood by the Lord's words in John: 'The spirit breatheth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one who is generated of the Spirit,' iii. 8: and likewise by these words in Mark: 'The kingdom of God is as a man, who casteth seed upon the earth, and sleepeth, and riseth night and day, but the seed springs up and grows, while he knoweth not, for the earth spontaneously bringeth forth fruit, first the grass, then the ear, at length the full corn in the ear; and when the fruit is produced, he putteth in the sickle, because the harvest is at hand,' iv. 26 to 29. That man does not perceive the operation of the Divine Providence in himself, is, because this would take away his freedom, and hence the faculty of thinking as from himself, and with it, also, every delight of life, so that man would be like an automaton, in which is nothing reciprocal, by which conjunction is effected; and he would likewise be a slave, and not a

free-man. That the Divine Providence moves so secretly, that scarce any trace of it appears, although it operates in all the most singular things of man's thought and will which respect his eternal state, is principally, because the Lord continually wills to impress his love on man, and by it his wisdom, and thus to create him into his image; therefore the operation of the Lord is into man's love, and by this into his understanding, and not *vice versa:* the love with its affections, which are manifold and innumerable, is not perceived by man except in a most general sense, and consequently so little as scarce to amount to any thing, and yet man is to be led from one affection of the loves into another, according to the connexion in which they are arranged in order, that he may be reformed and saved, which thing is incomprehensible, not only to man, but also to an angel: if man knew any thing of those arcana, he could not be withdrawn from leading himself, which would be continually from heaven into hell, when yet he is continually led by the Lord from hell into heaven: for man from himself constantly acts against order, and the Lord constantly acts according to order; for man, in consequence of the nature derived from his parents, is in the love of himself, and in the love of the world, and hence the all of those loves, from a sense of delight, is perceived as good, and still those loves as ends must be removed, which is effected of the Lord by infinite ways, which appear like the ways of a labyrinth, even before the angels of the third heaven. From these considerations it is evident, that it would be of no help to man at all to know any thing of this subject from sense and perception, but that it would rather be hurtful to him, and would destroy him to eternity. It is enough that man knows truths, and by them what is good and evil, and acknowledges the Lord, and his divine oversight in singular things; in this case, so far as he knows truths, and by them good and evil, and does truths as from himself, so far the Lord, by love, introduces him into wisdom and the love of wisdom, and conjoins wisdom to love, and makes them to be one, because they are one in himself. Those ways, by which the Lord leads man, may be compared with the vessels through which the blood flows and circulates with man; also, with the fibres and their foldings within and without the viscera of the body, especially in the brain, through which the animal spirit flows and animates. In what manner all these things flow in and flow through, man is ignorant, and yet he lives, provided that he knows and does what is conducive to life. But the

ways by which the Lord leads man, are much more complicated and inextricable, as well those by which the Lord leads man through the societies of hell, and from them, as those by which he leads man through the societies of heaven, and interiorly into them. This, therefore, is what is meant by *the spirit breathing where it willeth, and thou knowest not whence it cometh, and whither it goeth,* John iii.; also, by *the seed springing up and growing, the man knowing not how,* Mark iv. Of what consequence, also, is it, that a man should know how the seed grows, provided he knows how to plough the earth, to dung it, to sow the seed, and when he reaps his corn, to bless God?

52. The operation of the Divine Providence, whilst man is ignorant of it, shall be illustrated by two comparisons: it is like a gardener collecting the seeds of shrubs, fruit-trees and flowers of every kind, and procuring for himself spades, rakes, and several other hand instruments for preparing the ground, and afterwards dunging his garden, digging it, cutting it into beds, sowing his seeds, and raking the ground; these are of the man as from himself: but it is the Lord who causes the seeds to take root, to spring forth out of the earth, to bring forth leaves, and then flowers, and lastly new seeds, which are given to the gardener. It is, likewise, as a man about to build a house, who procures for himself the requisite materials, as timber, rafters, stone, mortar, and several other things: but the Lord afterwards, whilst man is ignorant of it, builds the house from bottom to top, entirely accommodated to the man. From which consideration it follows, that unless man procure for himself the things requisite for a garden or for a house, he will neither have a garden nor the advantage of its fruits, nor a house and thence a habitation. So in the case of reformation; the things which man is to procure for himself, are the knowledges of truth and good from the Word, from the doctrine of the church, from the world, from his own labor, the Lord operates the rest, whilst man is ignorant of it. But it is to be noted that all the above requisites to sow a garden or to build a house, which, as was said, are the knowledges of truth and good, are merely provisional things, which are not alive, until man does them, or lives according to them as from himself; when this is done, then the Lord enters, and vivifies and builds, that is, reforms. The above garden, or the above house, is the understanding of man, for his wisdom is there, which derives from love all that it has.

53. A sixth law of the Divine Providence is, *That man cannot be reformed by external means, but by internal means; by external means is meant by miracles and visions, also by fears and punishments: by internal means is meant by truths and goods from the Word, and from the doctrine of the church, and by looking to the Lord; for these means enter by an internal way, and cast out the evils and falses which reside within; but external means enter by an external way, and do not cast out evils and falses, but shut them in. Nevertheless, man is further reformed by external means, provided he has been before reformed by internal means.* This follows from the laws above mentioned, viz. these, that man is reformed by freedom, and not without freedom, also, that to compel himself is from freedom, but not to be compelled: and man is compelled by miracles and by visions, and likewise by fears and punishments; but by miracles and visions the external of his spirit is compelled, which consists in thinking and willing, and by fears and punishments the external of his body is compelled, which consists in speaking and doing: this latter may be compelled, because man, notwithstanding, thinks and wills freely, but the external of his spirit, which consists in thinking and willing, must not be compelled, for thus his internal freedom perishes, by which he was to be reformed. If man could be reformed by miracles and visions, all would be reformed in the universal globe; wherefore, it is a holy law of the Divine Providence, that internal freedom should not at all be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by that freedom leads him there, and brings him forth thence, if he be willing to follow, and introduces him into heaven, and nearer and nearer to himself in heaven: thus, and no otherwise, man is brought out from infernal freedom, which, viewed in itself, is servitude, because from hell, and is introduced into celestial freedom, which is freedom itself, and which becomes by degrees more free, and at length most free, because from the Lord, who wills that man should not be at all compelled: this is the way of man's reformation, but this way is closed by miracles and visions. Neither is the freedom of the spirit of man at any time violated on this account also, that his evil, as well hereditary as actual, may be removed, which is accomplished whilst man compels himself, as was said above; those evils are removed by the Lord, through the affection of truth inspired into man, by which he has intelligence, and through the affection of good, by which

he has love; for so far as man is in these affections, so far he compels himself to resist evils and falses: this way of reformation is also closed by miracles and visions, for they persuade and compel belief and thus send the thoughts as it were bound into a prison; hence, if freedom be taken away, there is no opportunity given from an interior principle of removing evils, for nothing of evil is removed except from an interior principle: thus evils remain shut in, which, from their infernal freedom which they love, continually act against those truths and those goods which miracles and visions have impressed, and at length dissipate them, calling miracles the interior operations of nature, and visions the deliriums of phantasy, and truths and goods fallacies and mockeries: for evils shut in produce this effect in the externals which shut them in. Nevertheless, man, whilst he thinks only superficially, may believe that miracles and visions, although they persuade, do not take away the liberty of thinking; yet with the non-reformed they do take away liberty, but with the reformed they do not take it away, for with the latter they do not shut evils in, but with the former.

54. All they who wish for miracles and visions, are like the sons of Israel, who, when they had seen so many prodigies in Egypt, at the red sea, and on mount Sinai, still after a month receded from the worship of Jehovah, and worshiped a golden calf, Exodus xxxii. They are also like the rich man in hell, who said to Abraham, that if any one from the dead should go to his brethren, they would repent; to whom Abraham replied, they have Moses and the prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead, Luke xvi. 29, 30, 31. And they are like Thomas, who said that he would not believe unless he should see; to whom the Lord said, Blessed are they who believe and do not see, John xx. 29: they who believe and do not see, are they who do not desire signs, but truths from the Word, thus Moses and the prophets, and believe them; these latter are internal men and become spiritual, but the former are external and remain sensual: the former, while they see miracles, and believe only by them, in their belief are not unlike a handsome woman, who is inwardly infected with a deadly disease, of which she soon dies; and they are, also, like apples which are beautiful as to the rind, but are corrupt as to the flesh; or they are like nuts, in which a worm lies concealed.

Moreover, it is known that no one can be compelled to love and to believe, but that love and faith must be rooted inwardly in man, consequently, no one can be led to love God and to believe in him by miracles and visions, because they compel: for how can he, who does not believe from the miracles [related] in the Word, believe from miracles not in the Word?

55. A seventh law of divine providence is, *That man shall not be let into truths of faith and into goods of love by the Lord, but so far as he can be kept in them even to the end of life; for it is better that man should be constantly evil, than that he should be good and afterwards evil, since thus he becomes profane: the permission of evil, also, is thence.* The Lord can give the affection of truth and faith thence, and the affection of good and love thence, to every man who is of sound reason, by withholding him from evil loves, which are of his *proprium;* for so far as man is withheld from those loves, so far he is in the understanding of truth and in the will of good: I have seen devils themselves reduced to such a state, in which when they were, they spoke truths from understanding and faith, and did what is good from will and love, into which state they were reduced, because they denied their ability to understand truths and do good; but as soon as the detention from their own proper loves was relaxed, and they returned into the lusts of their own loves, instead of the faith of truth there was found in them the faith of what is false, and instead of the love of good there was in them the love of evil: this has been witnessed frequently and before several: hence it was made evident, that every one can be reformed, and that to be reformed is nothing else than to be removed from evil loves: but how man is removed from those loves, has been said above. The reason why this removal is not effected by the Lord, is, because they, who come into the affection of truth and faith thence, and into the affection of good and love thence, and do not abide constantly in those affections to the end of life, but relapse into the loves from which they have withheld themselves, profane holy things. There are several kinds of profanation, but this kind is the most grievous of all, for the lot of such profaners after death is terrible; they are not in hell but beneath hell, and there they do not think nor will, but see and act; they see the things which are not, and do not see the things which are, and they act as if they acted every thing, and yet they act nothing, being altogether deliriums of fantasy; and because

they do not think nor will, they are no longer men, for to think and to will is human; hence they are not called they, in the masculine or feminine gender, but they are called, in the neuter gender, those things, or that: when they are viewed in any light of heaven they appear as skeletons, covered over with a black skin: such they become who have been once reformed and do not remain so. The reason of this their so horrible lot shall also be told: by reformation there is effected communication between them and heaven: hence flow in goods and truths, by which the interiors of their minds are opened, and evils are removed to the side: if they remain in this state till death, they are happy, but if they do not remain they become unhappy, for then the evils which were removed flow back, and mix themselves with truths and goods; thus hell mixes itself with heaven in them, so that they cannot be separated; for whatsoever is once impressed on the mind of man by love, this is not extirpated, wherefore after death, inasmuch as goods cannot be separated from evils, nor truths from falses, the whole mind is destroyed, and hence they have no longer any thought or will, but what remains is as a shell when the kernel is taken out, or as somewhat of skin and at the same time of bone without flesh, for this is all that remains of the man. Let it therefore be known, that there is no danger in coming from evil to good, but that there is danger in coming from good to evil.

56. But such a lot does not await those who are constantly evil, for all who are constantly evil are in hell, according to the loves of their life; and there they think, and from thought speak, although [they speak] falses; they likewise will, and from will do, although [they do] evils; and they appear among themselves as men, although in the light of heaven [they appear] in a monstrous form. From these considerations it may be seen, why it is by a law of order respecting reformation, which is called a law of Divine Providence, that man should not be let into truths of faith and into goods of love, only so far as he can be withheld from evils and kept in goods even to the end of life; and that it is better that man be constantly evil, than that he be good and afterwards evil, for then he becomes profane. The Lord, who provides all things and foresees all things, for this cause conceals the operations of his providence, so that man scarce knows whether there be any providence, and it is permitted him rather to attribute events to prudence, and contingencies, to fortune, yea, to ascribe several things to nature, than that by extant and mani-

fest signs of providence and of divine presence, he should unseasonably cast himself into sanctities in which he does not abide. The Lord also permits similar things by the other laws of his providence, namely by these, that man should have freedom, and that he should act what he acts according to reason, thus altogether as of himself; for it is better that man should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live a devil. From these considerations it is evident that the laws of permission, which are several, proceed from laws of providence.

57. One sort of the above mentioned profanation is meant by these words in Matthew: 'When the unclean spirit goes out of a man, he walks through dry places, seeking rest, but finding none; then he saith, I will return to the house from whence I came forth; and when he is come he findeth it empty, swept, and garnished; then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there; *and the latter things of that man become worse than the first*,' xii. 43, 44, 45: in this passage is described the conversion of a man by the departure of the unclean spirit from him; and his return to evils, and consequent profanation, is described by the unclean spirit returning with seven spirits worse than himself. In like manner, by these words in John: 'Jesus said to the man who was healed at the pool of Bethesda, behold thou art made whole, *sin no more, lest a worse thing come upon thee*,' v. 14: and by these words in the same evangelist: 'He hath blinded their eyes, and hardened their heart, that they do not see with their eyes, and understand with their heart, *and convert themselves, and I heal them*,' xii. 4; lest they should convert themselves and be healed, signifies, lest they should become profane: thus it would have been with the Jews, Matt. xii. 45; therefore they were forbidden to eat fat and blood, Levit. iii. 17; vii. 23, 25; by which was signified the profanation of what is holy by them in consequence of being of such a character. The Lord also, by his Divine Providence, is especially careful that this kind of profanation, should not exist; and that it may not exist, he separates the holy things appertaining to man from the things not holy, and stores up the holy things in the interiors of his mind, and elevates them to himself; but the things not holy [he stores up] in the exteriors, and turns them to the world; hence, holy things can be separated from things not holy

and man thus be saved. This cannot be effected when goods and evils are commixed. That they will have a crown of life, who remain in faith and love even to death, the Lord teaches in the Apocalypse, chap. ii. 10; chap. iii. 26.

58. The eighth law of Divine Providence is, *That the Lord continually withdraws man from evils, so far as man from freedom wills to be withdrawn; that so far as he can be withdrawn from evils, so far he is led by the Lord to good, thus to heaven; and so far as man cannot be withdrawn from evils, so far he cannot be led by the Lord to good, thus to heaven: for man, so far as he is withdrawn from evils, so far does good from the Lord, which good in itself is good, but so far as he is not withdrawn from evils, so far he does good from himself, which good in itself has evil.* Man, by the speech of his mouth, and by the actions of his body, is in the natural world, but by the thoughts of his understanding and by the affections of his will he is in the spiritual world: by the spiritual world is meant both heaven and hell, each distinguished most ordinately into innumerable societies, according to all the varieties of affections and of thoughts thence. In the midst of those [societies] is man, so tied to them that he cannot in the least either think or will, but together with them, and so together, that if the man was to be plucked away from them, or they from him, he would fall down dead, retaining only life in his inmost degree, by which degree he is a man and not a beast, and by which he lives to eternity. Man does not know that he is in such inseparable consort as to life, and the reason why he does not know it is, because he does not discourse with spirits, consequently, does not know any thing concerning that state. But, lest this should be concealed to eternity, lo! it is revealed. This is necessary to be premised, before this law of Divine Providence can be understood.

59. Man from his birth is in the midst of infernal societies, and dilates himself into them, altogether as he dilates the evil affections of his will. The evil affections of the will are all from the loves of self and of the world; the reason is, because those loves turn all things of the mind downwards and outwards, thus to hell, which is beneath, and which is out of themselves, and thereby averts them from the Lord, thus from heaven: the interiors also of all things of the human mind, and therewith the interiors of all things of the spirit, can be turned downwards and can be turned upwards; they are turned downwards when man loves himself above all things;

and they are turned upwards when he loves the Lord above all things; it is an actual turning; man of himself turns them downwards, and the Lord from himself turns them upwards; the reigning love is what turns. Thoughts do not turn the interiors of the mind, except so far as they are derived from he will. That this is so man does not know, and yet he should know, in order that he may understand how he is led out of hell, and led into heaven by the Lord.

60. But that man may be led out of hell, and be led into heaven, by the Lord, it is necessary that he should resist hell, that is, evils, as of himself; if he does not resist as of himself, he remains in hell, and hell in him, nor are they separated to eternity. This, likewise, follows from the above-mentioned laws of Divine Providence, which have been explained. That this is the case, experience also will teach: evils are removed from man either by punishments, or by temptations and consequent aversions, or by the affections of truth and good. Evils are removed by punishments with those who are not reformed; by temptations and consequent aversions with those about to be reformed; and by the affections of truth and good with the regenerate. Experience is this; when one unreformed or evil undergoes punishments, as is the case in hell, he is kept in the punishment until it is perceived that of himself he refuses evils, nor is he sooner liberated, thus he is compelled of himself to remove evils; if he be not punished even to that intention and will, he remains in his evil; nevertheless, evil is not still extirpated, because he has not compelled himself, therefore it remains within, and recurs when the fear ceases. Evils with those who are about to be reformed, are removed by temptations, which are not punishments, but combats: persons in these circumstances are not compelled to resist evils, but compel themselves, and implore the Lord, and are thus liberated from the evils which they have resisted; these afterwards desist from evils, not from any fear of punishment, but from aversion to evil, which aversion in their case is at length resistance. But with the regenerate, there are not any temptations or combats, but there are affections of truth and good, which withhold evils at a distance from them: for they are altogether separated from hell, whence evils come, and are conjoined to the Lord. To be separated and removed from evils is nothing else than to be separated and removed from infernal societies. The Lord is able to separate and remove all, as many as he wills, from infernal societies, thus from evils, and is likewise

able to transmit them into heavenly societies, thus into goods, but this endures only for a few hours, after which the evils recur: this, also, I have occasionally seen done, and likewise that the evil person continued evil as before. In the whole spiritual world there is not given an example of any one being removed from evils, except by combat or resistance as of himself, or of any one being removed, except by the Lord alone.

61. Experience further testifies to the same purpose; all who come from the earth into the spiritual world, are known as to their quality, from this consideration, whether they can resist evils as of themselves, or whether they cannot: they who can are saved, but they who cannot are not saved: the reason is, because man cannot resist evils of himself, but of the Lord; for it is the Lord who resists evils with man, and causes that man should feel and perceive as if he did it of himself; they, therefore, who in the world have acknowledged the Lord, and likewise that all good and truth is from him, and nothing from man, and thus that they have power against evils from the Lord, and not from themselves, resist evils as of themselves. But they who have not acknowledged those things in the world, cannot resist evils as of themselves, for they are in evils, and in the delight of them from love, and to resist the delight of love is to resist themselves, their own nature, and their own life. The experiment was made whether they were able to resist evils whilst the punishments of hell were announced to them, yea whilst they were seen, and likewise felt, but still it was in vain, for they hardened the mind, [*animus*] saying, let come what will, only let me be in the delights and joys of my heart so long as I am here; I know things present, what is to come I do not think about; no more evil will befall me than many others: but after a stated time they are cast into hell, where they are compelled by punishments not to do evil, but punishments do not take away the will, the intention, and consequent thought of evil, they only take away the act. From these considerations it is evident, that to resist evils is not effected by man, but by the Lord with those who acknowledge him, and that the Lord gives it to appear as if it were done by them.

62. That the Lord alone resists evils with man, and not by any angels of heaven, is, because to resist evils with man is of Divine Omnipotence, Divine Omniscience, and Divine Providence. It is of *Divine Omnipotence*, because to resist one evil is to resist many, and likewise is to resist the hells;

for every single evil is conjoined with innumerable evils, they cohere like the hells with each other, for as evils so the hells, and as the hells so evils, make one, and no one can resist the hells so conjoined except the Lord alone. It is of *Divine Omniscience*, because the Lord alone knows what is the quality of man, and what his evils are, and in what connexion they are with other evils, thus in what order they are to be removed, that man may be healed from within, orradically. It is of *Divine Providence*, lest any thing be done contrary to the laws of order, also, that what is done may promote the happiness of man to eternity; for Divine Providence, Divine Omniscience, and Divine Omnipotence, in singular things, have respect to what is eternal. From these considerations it may be manifest, that no angel can resist evils with man, but the Lord alone. The Lord effects these things with man immediately from himself, and likewise mediately through heaven, but still in such a manner, that no angel knows any thing about it: for heaven in its whole complex is the Lord, because it is his Divine Proceeding, wherefore, whilst he operates through heaven, it is likewise from himself; but it is said mediately, because the divine operation is transfluent through the heavens, yet still it takes nothing from the *proprium* of any angel there, but from its own appertaining to them: the appearance is, as when man performs an action, he moves innumerable moving fibres scattered through the whole body to perform it, of which no single fibre knows any thing: such also are angels in the divine body, which is called heaven.

63. The law of Divine Providence, that man, so far as he can be led from evils, so far does good from the Lord which in itself is good, but so far as he cannot be led from evils, so far he does good from himself, which in itself has evil, may be illustrated from the precepts of the decalogue; as for example, from the precept concerning not stealing; they who resist as of themselves the lust of stealing, thus also, the lust of obtaining gain by insincerity and injustice, saying in their hearts, that they ought not to do so, because it is contrary to a divine law, thus contrary to God, in itself infernal, thus in itself evil, after a few short combats are withdrawn from that evil, and are led by the Lord into the good which is called sincere and into the good which is called just, and then they begin to think of those goods, and to see them from them, sincerity from sincerity, and justice from justice, and afterwards, as they shun and hold in aversion the evil of the

above-mentioned lust, they love those goods, and from love do them without compelling themselves: those goods are from the Lord, because they are goods in themselves good. But it is otherwise if the lust of obtaining gain by insincerity and injustice remains with man, for in this case he cannot do what is sincere from sincerity, nor what is just from justice, thus not from the Lord, but from himself; for he does these things that he may acquire the credit of being sincere and just, for the sake of the ends which he purposes of securing greater gain and honor: these ends are in his goods, and from the end is all the quality of good: this good, has in itself evil, since its quality is derived from the proposed end of obtaining gain by insincerity and injustice. Every one can see, that this good cannot be made good in itself, until evil is removed. The case is similar in regard to the other precepts of the decalogue.

64. So far as man is removed from evils, so far he is removed from hell, because evils and hell are one; and so far as he is removed from these, so far he enters into goods, and is conjoined with heaven, for goods and heaven are one. Man in this case becomes another man, his freedom, his good, his mind, and his understanding and will, being inverted, for he becomes an angel of heaven. His *freedom*, which had before been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is freedom itself: when man is in this freedom, he then first knows what freedom is, but not before, since from the freedom of evil he felt the freedom of good as servitude, but now from the freedom of good he feels the freedom of evil as servitude, as also it is in itself. The *good*, which man had before done, inasmuch as it was from the freedom of evil, could not be good in itself, since the love of self or of the world was in it; for good is not given from any other origin but from love, and hence, such as the love is, such is the good; if the love be evil, still its delight is felt as good, although it is evil; but the good which man afterwards does, is good in itself, because from the Lord, who is good itself, as was said above. *The mind of man*, before it was conjoined to heaven, was turned backwards, because it was not yet brought forth out of hell; but whilst it is in a state of reformation, it looks from truth to good, thus from left to right, which is contrary to order; but after the mind is conjoined to heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left, that is, from good to truth,

which is according to order: thus a turning is effected. The case is similar with *the understanding and the will*, because the understanding is recipient of truth, and the will recipient of good: before man is brought out of hell, the understanding and will do not act as one, for at that time, from the understanding, man sees and acknowledges several things which he does not will, because he does not love them; but when man is conjoined to heaven, then the understanding and will act as one, for the understanding becomes of the will, since man, when the turning is effected, loves what he wills, and what he wills from love this he also thinks; thus, after man is removed from evils by resistance and combat against them as from himself, he comes into the love of truth and good, and in this case, all things which he wills and thence does, he also thinks and thence speaks.

65. There are two faculties of life appertaining to man; one is called understanding and the other will: those faculties are altogether distinct from each other, but are created to make one, and when they make one, they are called one mind; nevertheless, with man they are at first divided, but afterwards they are united. *They are distinguished* altogether as light and heat, for understanding is from the light of heaven, which in its essence is divine truth or divine wisdom; the understanding, also, appertaining to man, whilst he is in the world, sees, thinks, reasons and concludes from that light; that this is so man does not know, because he does not know any thing concerning that light and its origin: but the will is from the heat of heaven, which in its essence is divine good or divine love; the will, also, appertaining to man, whilst he is in the world, loves from that heat, and has all its pleasure and delight; that this is so man again does not know, because he does not know any thing concerning that light and its origin. Now, whereas the understanding sees from the light of heaven, it is evident that it is the subject and receptacle of that light, thus also, the subject and receptacle of truth and the wisdom thence derived: and whereas the will loves from the heat of heaven, it is evident that it is the subject and receptacle of that heat, so likewise, the subject and receptacle of good, thus of love. From these considerations it may be seen manifestly, that those two faculties of the life of man are distinct like light and heat, also, like truth and good, and like wisdom and love. *That those two faculties are at first divided with man,*

is perceived evidently from this consideration, that man can understand what is true, and from what is true [can understand] what is good, and approve it, but still not will it, and from willing do it; for he understands what is true, and hence what is good, whilst he hears and reads it, and he so perfectly understands, that afterwards he can teach it by preaching and writing; but when he is left to himself, and thinks from his own spirit, he can then observe that he does not will it, yea, that he wills to act contrary to it, and likewise, that he does act contrary to it, when not restrained by fears. Of this character are they, who can speak intelligently, and yet live otherwise; this is what is meant by a man's seeing one law in his spirit, and another in his flesh, for spirit is the understanding, and flesh is the will. This disagreement of the understanding and will is perceived principally by those who are willing to be reformed, but little by others. The reason why this disagreement is given, is, because the understanding with man is not destroyed, but the will is destroyed: for understanding is comparatively as the light of the world, by virtue of which a man is able to see with equal clearness in the time of winter as in the time of summer; and the will is comparatively as the heat of the world, which may be absent from the light, and may be present with the light, for it is absent in the time of winter, and it is present in the time of summer. But the case is this, that nothing destroys understanding but will, as nothing destroys the germinations of the earth but the absence of heat. Understanding derived from will is destroyed with those who are in evils, when they act in unity, not when they do not act in unity; they act in unity, when man thinks with himself from his own love, but they do not act in unity when he is with others; for in this latter case, he conceals and thereby removes the proper love of his own will, which being removed, the understanding is elevated into superior light. The following experience may serve for confirmation; I have occasionally heard spirits discoursing with each other, and likewise with myself, so wisely, that an angel could scarce discourse more wisely, and from this circumstance I have been led to suppose, that in a short time they would be raised up into heaven; but after a time, I have seen them with the evil in hell, at which I was surprised; but it was given me, in this case, to hear them discoursing in a strain altogether different, not in favor of truths as before, but against them, by reason that now they were in the love of their own pro-

per will, and in like manner of their own proper understanding, whereas before they were not in that love. It has also been given to see how the proprium of man is distinguished from what is not his proprium, for this may be seen in the light of heaven: the proprium resides interiorly, but what is not the proprium exteriorly, and the latter veils the former, and likewise hides it, nor does it appear until that veil is taken away, as is done with all after death. I also observed, that several were amazed at what they saw and heard, but they were of those who judge of the state of man's soul from his discourse and writings, and not at the same time from the deeds which are of his own proper will. From these considerations it is evident, that the above two faculties of life appertaining to man are at first divided. *Something shall now be said of their union:* They are united with those who are reformed, which is effected by combat against the evils of the will, for when those evils are removed, the will of good acts as one with the understanding of truth: hence it follows, that such as the will is, such is the understanding, or, what is the same thing, that such as the love is, such is the wisdom: the reason why the latter is of such a quality as the former, is, because the will's love is the esse of the life of man, and the understanding's wisdom is the existere of life thence derived; wherefore, love, which is of the will, forms itself in the understanding, and the form which it there receives is what is called wisdom; for since both have one essence, it is evident that wisdom is the form of love, or love in form. After the above faculties are thus united by reformation, then the will's love increases daily, and it increases by spiritual nourishment in the understanding, for in the understanding it has its affection of truth and good, which is as an appetite that hungers and desires. From these considerations it is evident, that the will is what ought to be reformed, and that as it is reformed, the understanding sees, that is, grows wise; for, as was said; the will is destroyed, but not the understanding. Will and understanding also make one with those who are not reformed, or the evil, if not in the world, still after death; for after death it is not allowed man to think from understanding except according to his will's love, every one being at length reduced to this necessity: and when he is so reduced, then the evil love of the will has its form in the understanding, which form, inasmuch as it is from the falses of evil, is insanity.

66. To the above observations it may be proper to add, I.

That the light of the understanding before reformation is as the light of the moon, clear according to the knowledges of truth and good, but after reformation is as the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life. II. The reason why the understanding has not been destroyed is, that man may know truths, and from truths may see the evils of his will; and when he sees them, may resist them as from himself, and thus be reformed. III. Nevertheless, man is not to be reformed by virtue of understanding, but by this, that the understanding acknowledges truths, and from them sees evils; for the operation of the Divine Providence of the Lord is into the love of man's will, and from this into the understanding, and not *vice versa.* IV. That the will's love, according to its quality, gives intelligence; natural love derived from spiritual gives intelligence in things civil and moral; but spiritual love in natural gives intelligence in things spiritual; but love merely natural, and the conceit thence derived, does not give any intelligence in things spiritual, but gives the faculty of confirming whatsoever it is disposed to do, and after confirmation infatuates the understanding, so that it sees what is false as true, and what is evil as good: nevertheless this love does not take away the faculty of understanding truths in their light; it takes away when it is present, and it does not take away when it is absent. V. When the will is reformed, and the wisdom which is of the understanding becomes that of the love which is of the will, or when wisdom becomes the love of truth and good in its form, then man is as a garden, in the time of spring, when heat is united to light, and gives soul to germinations; spiritual germinations are the productions of wisdom from love, and in this case, in every production, there is a soul from that love, and its clothing from wisdom, thus the will is as a father, and the understanding as a mother. VI. Such then is the life of man, not only the life of his mind (*animus*) but also the life of his body, inasmuch as the life of the mind acts as one with the life of the body by correspondences; for the life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to the life of the lungs, which are the two fountains of the life of the body: that this is so man does not know, nevertheless it is from this ground that an evil person cannot live in heaven, and that a good person cannot live in hell; for both the one and the other becomes as it were dead, if he be not

amongst those with whom the life of his will and hence the life of his understanding act as one; amongst such, and amongst none else, his heart reciprocates freely, and hence his lungs respire freely.

67. The ninth law of the Divine Providence [is] *That the Lord does not immediately teach man truths, either from himself or by the angels, but that he teaches mediately by the Word, by preachings, by readings, by discourses, and by communications with others, and thus by cogitations with oneself from these; and that man, is then enlightened according to the affection of truth from use; otherwise man would not act as of himself.* These [things] follow from the laws of the Divine Providence before explained, [namely] from these, that man is in freedom, and acts what he acts from reason; [also] that from understanding he should think as from himself, and hence from the will should do as from himself; [and] further, that he is not to be compelled by miracles or by visions to believe any thing, or to do any thing: these laws are immutable, because they are of the Divine Wisdom, and at the same time of the Divine Love, and yet they would be disturbed if man were immediately taught, either by influx or by discourses. Moreover, the Lord flows in into the interiors of the mind of man, and through them into his exteriors; also, into the affection of his will, and through that into the thought of his understanding, but not *vice versa.* To flow in into the interiors of the mind of man, and through them into his exteriors, is to in-fix the root [*radicem agere*] and from the root to produce; the root is in the interiors, and production in the exteriors; and to flow in into the affection of the will, and through that into the thought of the understanding, is first to inspire a soul, and through that to form all other things; for the affection of the will is as a soul, by which the thoughts of the understanding are formed: this, likewise, is influx from [what is] internal into [what is] external, which is given. Man knows nothing concerning that which flows in into the interiors of his mind, nor concerning that which flows in into the affection of his will; [N. B. The two next lines of the original Latin being unintelligible, by reason, it is supposed, of some error of the press, they are omitted in the translation: The lines are these, "sed de eo sciturus est, quod in exteriora mentis ejus, et quod in cogitationem intellectus ejus influeret, et hoc foret producere aliquid absque radice, et formare aliquid absque anima." Then it follows] Every one may see that this

would be contrary to divine order, consequently, that it would be to destroy and not to build. From these [considerations] the truth of this law of the Divine Provivence appears.

68. But how the Lord flows in, and man is thus led, cannot be known from any other source than from the spiritual world; there man is as to his spirit, thus as to his affections and his thoughts thence, for the latter and the former are the spirit of a man; it is this which thinks from his affection, and not the body. The affections of man, from which his thoughts are, have extension into societies in the spiritual world in every direction, into a greater or lesser number, according to the quantity and quality of affection; within those societies man is as to his spirit, to them he is tied as with stretched-out cords which circumscribe the space for his walking, then as [he proceeds] from one affection into another, so he proceeds from one society into another, and in whatsoever society he is, and wheresoever he is in the society, there is the centre from which the affection and its thought runs forth to the other societies as to circumferences, which thus are in continual connexion with the affection of the centre, from which [affection] he then thinks and speaks. Man procures to himself in the world this sphere, which is the sphere of his affections and thoughts thence, if he be an evil man, in hell, if he be a good man, in heaven. That this is so, man is ignorant, because he is ignorant that such things are. Through those societies man, that is, his mind, walks free, although bound, and the Lord leads him, nor does he take a step, into which and from which [the Lord] does not lead, and gives to the man continually to know no otherwise, than that he goes of himself in full liberty; and it is allowed him to persuade himself of this, because it is from the law of Divine Providence that man should be conveyed whither his affection wills. If the affection be evil, he is carried about through infernal societies, and if he does not look to the Lord, he is brought into those [societies] more entirely and deeply, yet still the Lord leads him as by the hand by permitting, and withdrawing so far as [the man] is willing to follow from freedom: but if he looks to the Lord, he is brought forth from those societies successively, according to the order and connexion in which they are; which order and which connexion is known to no one but to the Lord alone; and thus he is conveyed by continual steps out of hell upwards towards heaven, and into heaven. This is effected by the Lord whilst man is ignorant of it, since if

man knew it, he would disturb the continuation of that progress by leading himself: it is sufficient that he learn truths from the Word, and by truths what things are good, and from truths and goods what evils and falses are, to the end that he may be affected by truths and goods, and not be affected by falses and evils: he may indeed know evils and falses, before he knows goods and truths, but he cannot see them and perceive them: thus and no otherwise man may be led from affection into affection, in freedom and as of himself, from the affection of truth and good, by leading, if he acknowledges the Divine Providence of the Lord in every thing, and from the affection of what is evil and false, by permission, if he does not acknowledge that [Providence]: [it is sufficient] also that he is capable of receiving intelligence corresponding to affection, which he receives, so far as from truths he fights against evils as of himself. This is to be revealed, for the reason, that it is not known that the Divine Providence is continual, and in the most singular things of the life of man, and this because it is not known how it is.

69. These things being premised, it shall now be told what affection is, and afterwards why man is led of the Lord by affections and not by thoughts, and lastly that man cannot otherwise be saved. *What affection is.*—By affection is meant the like as by love; but love is as the fountain, and affections are as streams thence, thus also, they are its continuations. Love as a fountain is in the will of man; affections, which are its streams, by continuity flow in into the understanding, and there by means of light from truths produce thoughts, altogether as the influences of heat in a garden produce germinations by means of rays of light; love, also, in its origin is the heat of heaven, truths in their origin are the rays of the light of heaven, and thoughts are the germinations from their marriage. From such a marriage are all the societies of heaven, which are innumerable, which in their essences are affections; for they are from the heat which is love, and from wisdom which is light, from the Lord as a sun; hence, those societies, in proportion as heat there is united to light, and light is united to heat, are affections of good and of truth: thence are the thoughts of all in those societies. From this [consideration] it is evident, that the societies of heaven are not thoughts, but that they are affections, consequently, that to be led by those societies is to be led by affections, or to be led by affections is to be led by societies; wherefore in what now follows, for socie-

ties say affections. It shall now be shewn, *why man is led of the Lord by affections and not by thoughts:* whilst man is led of the Lord by affections, he may be led according to all the laws of his Divine Providence, but not if by thoughts: affections do not manifest themselves before the man, but thoughts do manifest [themselves]; also, affections produce thoughts, but thoughts do not produce affections; it appears as if they produce them, but it is a fallacy; and when affections produce thoughts, they also produce all things of man, because they are his life. This, likewise, is known in the world; if you hold man in his affection, you hold him bound, and lead him whither you will, and then, one reason goes as far as a thousand [*valet pro mille*]; but if you do not hold man in his affection, reasons are of no avail, for the affection, not in concord, either prevents them, or rejects them, or extinguishes them. Similar would be the case, if the Lord led man by thoughts immediately, and not by affections. Also, when man is led of the Lord by affections, it appears to him that he thinks freely as of himself, and that as of himself he speaks freely, and likewise acts. Hence now it is, that the Lord does not immediately teach man, but mediately by the Word, by doctrines and preachings from the Word, by discourses and conversations, for from these things man thinks freely as of himself. *That man cannot otherwise be saved,* follows both from what has been said concerning the laws of the Divine Providence, and also from this [consideration,] that thoughts do not produce affections with man; for if man knew all things of the Word, and all things of doctrine, even to the arcana of wisdom which pertain to the angels, and thought and spake them, whilst yet his affections were concupiscences of evil, still he could not be brought out of hell by the Lord. Hence it is evident, that if man were taught from heaven by influx into his thoughts, it would be like casting seed into the way, or into water, or into snow, or into fire.

70. Since the Divine Providence acts into the affections which are of man's love and thence of his will, and leads him in his own affection, and from that [affection] into another that is near and related to it, by freedom, and thus, imperceptibly, so that man knows nothing at all of the manner in which it acts, yea, that he scarce knows that there is a Divine Providence; hence it is, that many deny that [Providence] and confirm themselves against it; which is done [in consequence] of the various things which happen and

exist, as that the arts and tricks of the wicked are successful, that impiety prevails, that there is a hell, that there is blindness of understanding in things spiritual, and that hence come so many heresies, and that each, commencing from one head, diffuses itself into congregations and nations, and remains, as Popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, enthusiasm, yea Judaism, and likewise in these naturalism and atheism; and out of Europe, [extending] through several kingdoms, Mahometanism, and likewise Gentilism, in which are various kinds of worship, and in some cases none. All who think on these subjects not from divine truth, say in their heart that there is no Divine Providence, and they who hesitate in opinion [*qui hærent*] affirm that there is [a Divine Providence,] but that it is only universal: both the latter and the former, when they hear that the Divine Providence is in most singular things of the life of men, then either do not attend, or do attend; they who do not attend, reject the idea behind them, and depart; but they who do attend, are as those who depart, and yet they turn back the face, and only look whether it be any thing, and when they see, they say with themselves, so it is said; some also, of these latter, affirm with the mouth, and not with the heart. Now, whereas it is of importance that the blindness [arising] from ignorance, or the thick darkness arising from the absence of light, should be dispersed, it shall be given to see I. that the Lord teaches no one immediately, but mediately by those things which pertain to man from hearing and sight: II. and yet that the Lord provides that man may be reformed and saved by those things, which he thence adopts into his religion: III. and that he provides for every nation a universal medium of salvation.

71. *That the Lord teaches no one immediately, but mediately by those things which pertain to man from hearing and sight*, follows from what has been said above; to which must be added, that immediate revelation is not given, except what has been given in the Word, and such as is in the prophets and evangelists, and in the historical [parts of the Word]; this is such, that every one may be taught according to the affections of his love, and the thoughts of his understanding thence; they, therefore, who are not in good as to life, [may be taught] a little, but they who are [in good as to life,] may be taught much, for these [latter] are taught by illustration from the Lord. Illustration is thus: light con-

joined to heat flows in through heaven from the Lord; this heat, which is divine love, affects the will, whence man has the affection of good; and this light, which is divine wisdom, affects the understanding, whence man has the thought of truth: from these two fountains, which are the will and understanding, all things of the love and all things of man's science are affected, but only those things are excited and presented to view, which relate to the subject. Thus illustration is effected by the Word from the Lord, in which [Word] every thing from the spiritual [world] which is in it, communicates with heaven, and the Lord flows in through heaven, and into that which at the time is under man's view, and the influx is continuous and universal, extending to the most singular things appertaining to every one; it is comparatively as the heat and light from the sun of the world, which operate into all and singular things of the earth, and then vegetate according to the quality of their seed and [their] reception: how much more must this be the case with the heat and light from the divine sun, by virtue of which all things live? [*quid non calor et lux ex Divino Sole, ex quibus omnia vivunt.*] To be illustrated through heaven from the Lord is to be illustrated by the Holy Spirit, for the Holy Spirit is the Divine Proceeding from the Lord as a sun, from which heaven is. Hence it is evident, that the Lord teaches the man of the church mediately through the Word, according to the love of his will, which he has acquired by life, and according to the light of his understanding, which he has thence acquired by science, and that it cannot be otherwise, because this is the divine order of influx. This now is the reason why the Christian religion is divided into churches, and within those [churches] into heresies, in general and in particular. But they who are out of the Christian orb, and have not the Word, are taught in like manner, for their illustration is effected by the religious principle which they have instead of the Word, and which is partly from the Word: the religious principle among the Mahometans was in some respects taken from the Word of each Testament: with others, the religious principle is from the ancient [*vetusto*] Word, which afterwards was lost: with some, the religious principle is from the ancient [*antiqua*] church, which extended through a great part of the continent of Asia, and which, in like manner as our church at this day, was divided into several, in which that ancient Word was. From these churches were derived the religious principles of several nations, which

yet, in process of time, became in many cases more or less idolatrous. They who derive their religious rites from such an origin, are taught of the Lord mediately by their religious principle, in like manner as christians [are] by the Word, and this is effected, as, was said, by the Lord through heaven, and hence by the excitation of their will and at the same time of their understanding. But illustration by those religious principles is not like illustration by the Word; illustration, by [those] religious principles, is like the moon in the evening, shining with less or greater degrees of brightness; whilst illustration by the Word is as by day the sun shining from morning to noon, thus likewise with less or greater degrees of brightness. Hence it comes to pass, that the church of the Lord, extended through the universal terrestrial globe, as to its light, which is Divine Wisdom, is as the day from noon to evening, and even to night: and as to its heat, which is Divine Love, is as the year from spring to autumn, and even to winter.

72. *That nevertheless the Lord provides that man may be reformed and saved by those things which he thence adopts into his religion.* In the universal terrestrial globe, where there is any religion, there are two [Beings] who constitute it, which [two] are God and man, for there must be conjunction [between them]; and there are two [things] which constitute conjunction, the good of love, and the truth of faith; the good of love is from God immediately, the truth of faith is also from God, but mediately; the good of love is that by which God leads man, and the truth of faith is that by which man is led: this is the same thing with what was said above: the truth of faith appears to man as his own, because it is from those things which he procures to himself as from himself. God therefore conjoins himself to man by the good of love, and man conjoins himself to God as of himself by the truth of faith. Since conjunction is such, therefore the Lord compares himself with a bridegroom and husband, and compares the church with a bride and wife. The Lord flows in continually with the full good of love, nevertheless he cannot be conjoined to man in the full truth of faith, but only in that which appertains to man, and this is various: this may be given in greater fulness with those who are there where the Word is, but in less fulness with those who are there where the Word is not; still however, both with the latter and the former, the fulness varies according to science and at the same time life according to that [science]; hence it is,

that it may be given greater with those who have not the Word, than with those who have the Word. Conjunction of God with man, and conjunction of man with God, is taught in the two tables which were written with the finger of God, which are called tables of the covenant, the testimony, and the law; in one table is God, in the other is man: these tables are with all nations who have any religion; from the first table they know that God is to be acknowledged, is to be sanctified, and is to be worshiped; from the other table they know that theft ought not to be committed, either openly or clandestinely by arts, neither is adultery to be committed, nor murder with hand or with hatred, neither ought man to bear false witness before a judge or before the world, and likewise that he ought not to desire those things. Man from his table knows the evils which are to be shunned, and in proportion as he knows them and shuns them as from himself, in the same proportion God conjoins man to himself, and gives him from his table to acknowledge him, to sanctify him, and to worship him, and likewise gives him not to will evils, and also gives him to know truths in abundance and extent, [*in amplitudine*] so far as he does not will evils. Thus those two tables conjoin themselves with men, and the table of God is placed upon the table of man, and is put as one into the ark, over which is the propitiatory, which is the Lord, and over the propitiatory the two cherubs, which are the Word and what is from the Word, in which the Lord speaks with man, as with Moses and Aaron between the cherubs. Inasmuch now as conjunction of the Lord with man, and of man with the Lord, is [effected] by these [things] it is evident that every one who knows them, and lives according to them, not only from civil and moral law, but also from divine law, will be saved; thus every one in his own religion, whether he be a Christian, or a Mahometan, or a Gentile. And, what is more, the man who from religion lives [according to] these [precepts] although in the world he knows nothing of the Lord, nor any thing more from the Word, yet he is in that state as to his spirit that he wills to be wise, wherefore after death he is informed by the angels, and acknowledges the Lord, and receives truths according to affection, and becomes an angel. Every such person is as a man who dies an infant, for he is led of the Lord, and is educated by angels. They who, from ignorance, because born in such a place, have no divine worship, are also informed after death like infants, and, according to their civil and moral life, receive the means

of salvation: I have seen such, and they appeared at first as if not men, and afterwards I saw them as men, and I have heard them speaking sanely from the precepts of the decalogue; to inform such is the inmost angelic joy. From these [considerations] it is now evident that the Lord provides that every man may be saved.

73. *That the Lord provides for every nation a universal medium of salvation.* From what has been said above it is evident, that man, in whatsoever religion he lives, may be saved, for he knows evils and from evils the falses, which are to be shunned, and when he shuns them, he knows the goods which are to be done, and the truths which are to be believed; the goods which he does, and the truths which he believes, before he has shunned evils, in themselves are not goods, and in themselves are not truths, because from man and not from the Lord: that they are not goods and truths in themselves before, is, because they are not alive with man. The man who knows all goods and all truths, as many as can be known, and does not shun evils, knows nothing, evils absorb them and eject them, and he becomes infatuated, not in the world, but afterwards; but the man who knows a few goods and a few truths, and shuns evils, he knows those [goods and truths] and superadds more, and becomes wise, if not in the world, yet afterwards. Since, therefore, every one, of every religion, knows evils, and from evils, falses, which are to be shunned, and, whilst he shuns them, knows the goods which are to be done, and the truths which are to be believed, it is evident that this is provided of the Lord, as a universal medium of salvation with every nation, which has any religion. This is given in all fulness amongst Christians; and it is likewise given, although not in fulness, amongst Mahometans, as also amongst Gentiles: other things, which cause discrimination, are either ceremonious, which are indifferent, or are goods which they can do or not do, or are truths which they can believe or not believe, and yet be saved. Man sees what the quality of those things is, after evils are removed; a Christian sees it from the Word, a Mahometan from the alcoran, and a Gentile, from his religious principle. A Christian sees from the Word, that God is one, that the Lord is the Saviour of the world, that all good in itself good, and all truth in itself truth, is from God, and nothing from man; that baptism is, that the holy supper is, that heaven and hell are, that there is a life after death, and that he who does good comes into heaven, and he who

[does] evil, into hell: these things he believes from truth, and does from good, whilst he is not in evil; other things, which are not in accord with these and with the decalogue, he may omit. A Mahometan sees from the alcoran that God is one, that the Lord is the Son of God, that all good is from God, that heaven and hell are, that there is a life after death, and that the evils [mentioned] in the precepts of the decalogue are to be shunned: if he does these things, he also believes them, and is saved. A Gentile sees from his religious principle, that there is a God, that he is to be sanctified and is to be worshiped, that good is from him, that heaven and hell are, that there is a life after death, that the evils which are [mentioned] in the decalogue, are to be shunned: if he does these things, and believes them, he is saved. And whereas several of the Gentiles perceive God as a man and God-man is the Lord, therefore also after death, when they are informed by the angels, they acknowledge the Lord, and from the Lord afterwards receive truths which they did not know before. That they have not baptism, nor the holy supper, does not condemn; the holy supper and baptism are for those alone, with whom the Word is, and to whom the Lord is known from the Word; for they are symbols of that church, and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word.

74. Something shall now be said concerning the discourse of spirits with man: it is believed by many, that man may be taught of the Lord by spirits speaking with him; but they who believe and will this, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor man that he is with spirits: the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; and one by correspondences causes that one does not know any thing concerning the other. But as soon as spirits begin to speak with man, they come from their spiritual state into the natural state of man, and then they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those [thoughts] they speak with him: they cannot enter into any thing else, for similar affection and thence

thought conjoins all, and dissimilar separates. It is from this [circumstance] that the speaking spirit is in the same principles with the man [to whom he speaks], whether they be true or whether they be false, and likewise that he excites them, and by his own affection conjoined to the man's affection, strongly confirms them: hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operatian coincides with speech; hence it is that no other than enthusiastic spirits speak with enthusiasts; also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man, are no other than such as have been men in the world, and were then of such a quality: that this is the case has been given me to know by experiences. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these [considerations] the danger is evident in which man is, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what others it is conjoined; and if he is in the conceit of his own intelligence, [his attendant] spirit favors every thought which is thence; in like manner if any one has favor for [particular] principles, enkindled by a certain fire, which has place with those who are not in truths from genuine affection: when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until each falls into the pit. The Pythonics formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise: but by this the worship of God was converted into the worship of demons, and the church perished; wherefore such communications were forbidden the sons of Israel under penalty of death.

75. It is otherwise with those whom the Lord leads, and he leads those who love truths, and will them from himself; these are illustrated when they read the Word, for the Lord is in the Word, and speaks with every one according to his capacity: if these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so

providently, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself, in freedom; if this was not the case, man would not be reformable, neither could he be illustrated. But men are illustrated variously, every one according to the quality of his affection and thence intelligence: they who are in the spiritual affection of truth, are elevated into the light of heaven, so as to perceive the illustration. It has been given me to see it, and from it to perceive distinctly what comes from the Lord, and what from the angels; what comes from the Lord is written, and what from the angels is not written. Moreover it has been given me to discourse with the angels as man with man, and likewise to see the things which are in the heavens, and which are in the hells: the reason was, because the end of the present church approaches, and the beginning of a new one is at hand, which will be the New Jerusalem, to which it is to be revealed, that the Lord rules the universe, both heaven and the world; that heaven and hell are, and what is the quality of each; that men live also men after death, in heaven they who have been led of the Lord, in hell they who [have been led] of themselves; that the Word is the Divine itself of the Lord in the earth; also that the last judgment is passed, lest man should expect it in his world to eternity; besides many other things which are [effects] of the light now arising after darkness.

76. The tenth law of the Divine Providence is, *that man from his own proper prudence has led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to his eternal life: for all things of the Divine Providence with man respect what is eternal, because the life which is God, from which man is man, is eternal.* There are two things which principally affect the minds of men, eminence and opulence; eminence is [derived] from the love of glory and of honors, opulence is [derived] from the love of money and possessions: they affect principally the minds [*animos*], because they are proper to the natural man; hence it is that they who are merely natural, know no otherwise than that eminence and opulence are blessings themselves, which [are] from God, when yet they may be curses, as may be clearly concluded from this, that they are the portion both of good and evil men: the eminent and the opulent have been seen by me in the heavens, and they have likewise been seen

[by me] in the hells; wherefore, as was said, when they do not seduce, they are from God, but when they seduce, they are from hell. The reason why man in the world does not distinguish between the two cases, whether they be from God or whether they be from hell, is, because they cannot be distinguished by the natural man separate from the spiritual, but they may be distinguished in the natural man from the spiritual; and this likewise with difficulty, because the natural man is taught from infancy to assume a semblance of the spiritual man, and hence, when he performs uses to the church, to his country, to society and a fellow-citizen, thus to his neighbor, he not only says, but also can persuade himself, that he has performed them for the sake of the church, his country, society, and a fellow-citizen, when yet perhaps he has performed them for the sake of himself and the world as ends: man is in this blindness, from this [cause], that he has not removed evils from himself by any combat, for so long as evils remain, man can see nothing from what is spiritual in his natural; he is like a man dreaming who believes himself awake, and he is like a bird of night which sees darkness as light; such is the natural man, when the gate of the light of heaven is shut; the light of heaven is the spiritual [principle] illustrating the natural man. Now, whereas it is of the greatest concern to know whether eminence and opulence, or the love of glory and honor, also the love of money and of possessions, be ends or whether they be means, we shall first speak of an end and of means, since if they be ends they are curses, but if they are not ends, but means, they are blessings.

77. The end, middle causes, and effects, are called also the principal end, the intermediate ends, and the ultimate end; these [latter] are called ends, because the principal end produces them, and is the all in them, and is their esse, and their soul. The principal end is man's will's love, the intermediate ends are subordinate loves, and the ultimate end is the will's love, existing as in its effigy. Inasmuch as the principal end is the will's love, it follows, that the intermediate ends, since they are subordinate loves, are foreseen, are provided, and are produced by the understanding, and that the ultimate end is the use foreseen, provided, and produced from the will's love by the understanding, for every thing which love produces is use. These things are to be premised, to the intent that what was said above may be perceived, viz. that eminence and opulence may be blessings, and likewise that they may be curses.

78. Now, because the end, which is man's will's love, by the understanding provides or procures for itself means, by which may exist the ultimate end, to which the first end advances by means, which end is the existing end, and this is use, it follows that the end loves the means, when they perform that use, and that it does not love them if they do not perform it, and that in this case it rejects them, and by the understanding provides or procures for itself other means. Hence it is evident of what quality man is, if his principal end be the love of eminence, or the love of glory and honor, or if his principal end be the love of opulence, or the love of money or possessions, viz. that he regards all means as servants administering to the ultimate end, which is the existing love, and this love is use from himself. As for example; in the case of a priest, whose principal end is the love of money or possessions, his means are the ministry, the Word, doctrine, erudition, preaching thence, and by these the instruction of men of the church, and their reformation and salvation; these means are estimated by him from the end and for the sake of the end, but still they are not loved, although with some it appears as if they were loved, for it is opulence which is loved, inasmuch as this is the first and last end, and that end, as was said, is the all in the means. They say, indeed, that they are willing that the men of their church should be instructed, reformed, and saved; but because they say this from an end of opulence, the things which they say are not the objects of their love, but are only the means of acquiring fame and gain on account of them. The case is similar with a priest, whose principal end is the love of eminence over others; this will be seen, if gain or honor come from the means. It is altogether otherwise if the instruction, reformation, and salvation of souls be the principal end, whilst opulence and eminence are the means, then the man, a priest, is altogether of another character, for he is spiritual, whereas in the former [case] he is natural; with a spiritual priest opulence and eminence are blessings, but with a natural [priest] they are curses. That this is so has been testified to me from much experience in the spiritual world: several have been there seen and heard, who said that they had taught, had written, and had reformed, but when the end or love of their will was manifested, it appeared that they had done all things for the sake of themselves and the world, and nothing for the sake of God and their neighbor, yea, that they cursed God, and cursed their

neighbor; they are such as are understood in Matt. vii. 22, 23; and in Luke xiii. 26, 27.

79. To take another example of a king, a prince, a consul, a governor, and an officer, whose principal end is the love of rule, and whose means are all things relative to their dominion, administration and function; the uses, which they perform, are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of power, thus for the sake of themselves; the uses themselves are not uses to them, but they are subservient to haughtiness [*fastus*]; they perform them for the sake of appearances, and of distinction, they do not love them, but they commend and still make light of them, just as a lord his servants. I have seen such after death, and I was astonished; they were devils amongst the fiery ones; for the love of rule, whilst it is a principal end, is the very fire of hell. I have seen also others, whose love of rule was not a principal end, but the love of God and the neighbor, which is the love of uses; they were angels, to whom were given dominions in the heavens. From these [considerations] it is further evident, that eminence may be a blessing, and that it may be a curse; and that eminence as a blessing is from the Lord, and that eminence as a curse is from the devil. What the quality of the love of rule is, when it is a principal end, may be seen by every one who is wise, from the kingdom which, in the Word, is meant by Babel, in that it has set its throne in the heavens above the Lord, by claiming to itself all his power; hence they have abrogated the divine means of worship, which are from the Lord by the Word, and in their place have instituted demoniacal means of worship, which are adorations of living and dead men, also of sepulchres, carcases and bones. That kingdom is described by Lucifer in Isaiah, xiv. 4 to 24: but they, who have exercised that dominion from the love of it, are Lucifers, not the rest.

80. Since in the christian world the love of ruling and the love of riches universally reign, and those loves at this day are so deeply in-rooted, that it is not known how far they seduce, it is of moment that their quality should be taught: they seduce every man who does not shun evils because they are sins, for he who does not so shun evils, does not fear God, wherefore he remains natural; and inasmuch as the loves proper to the natural man are the love of ruling and the love of riches, therefore he does not see with interior acknow-

ledgment what the quality of those loves in himself is: he does not see unless he be reformed, and he is reformed only by combat against evils; it is believed, that [he is reformed] by faith, but the faith of God has no place with man until he fights against evils [*sed fides Dei non prius est*]. When man is thus reformed, then light from the Lord through heaven flows in, and gives him the affection, and also the faculty, of seeing what the quality of those loves is, and whether they have rule with them, or are subservient, thus whether they are in the first place with him, and make as it were the head, or whether they are in the second place, and make as it were the feet; if they have rule and are in the first place, they then seduce, and become curses, but if they are subservient and in the second place, they then do not seduce, and become blessings. I can assert, that all with whom the love of ruling is in the first place, are inwardly devils. This love is known from its delight, for it exceeds every delight of the life of men; it exhales continually from hell, and the exhalation appears as the fire of a great furnace, and enkindles the hearts of men, whom the Lord does not protect; the Lord protects all [who are] reformed. Still the Lord leads them, but in hell; yet only by external bonds, which are fears for the punishments of the law, and for the loss of reputation, of honor, of gain, and of pleasures thence; also by remunerations in the world; nor can he bring them out of hell, because the love of ruling does not admit internal bonds, which are the fears of God, and the affections of good and truth, by which the Lord leads all, who follow [him], to heaven and in heaven.

81. Now something shall be said on this [circumstance], that man is led of the Divine Providence to such things as do not seduce, and which are serviceable to eternal life; those things also have reference to eminence and to opulence. That it is so, may be manifest from the things which have been seen by me in the heavens. The heavens are distinguished into societies, and in each [society] are the eminent and the opulent, the eminent being there in such glory, and the opulent in such abundance, that the glory and abundance of the world are scarce any thing respectively. But all the eminent there are wise, and all the opulent there are knowing, wherefore eminence there is of wisdom, and opulence there is of science: this eminence and this opulence may be acquired in the world, as well by those who are eminent and opulent there, as by those who are not, for they

are acquired by all in the world who love wisdom and science. To love wisdom is to love uses which are true uses, and to love science is to love the knowledges of good and truth for the sake of those uses. When uses are loved in preference to self and the world, and the knowledges of good and truth for the sake of those [uses], then uses are in the first place, and eminence and opulence in the second: it is so with all who are eminent and opulent in the heavens; they regard the eminence in which they are from wisdom, and the opulence in which they are from science, just as a man regards raiment.

82. The eminence and opulence of the angels of heaven shall also be described: there are in the societies of heaven superior and inferior governors, all arranged by the Lord, and subordinate according to their wisdom and intelligence: their chief, who is wise above the rest, dwells in the midst, in a palace so magnificent, that nothing in the universal world can be compared with it; its architectural qualities are so wondrous, that I can from truth declare, that they cannot be described by natural language, as to a hundredth part, for art itself is there in its art. Within in the palace are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either in painting or engraving, by any artificer in the world: and, what is wonderful, singular things, even to the most singular of them, are for use, every one who enters sees for what use they are [intended], and also perceives it as from the transpiration of the uses through their images: but every wise person, who enters, does not keep his eye long fixed in the images, but with his mind attends to the uses, since these delight his wisdom. Round about the palace are porticos, are paradisiacal gardens, and are little palaces; and singular things are celestial pleasantnesses themselves in the forms of their own beauty. Besides these magnificent [objects], there are attendant guards, each of them [clad] in shining garments; besides many other things. The subordinate governors have similar magnificent and splendid abodes, according to the degrees of their wisdom, and they have wisdom according to the degrees of love of uses. Such things not only appertain to them, but also to the inhabitants, all of whom love uses, and exhibit them by various works. But there are few things which can be described, and those which cannot be described are innumerable; and because from their origin

they are spiritual, they do not fall into the ideas of the natural man, and so neither into the sounds of his language, only into these, that wisdom builds for herself a habitation, and makes it conformable to herself, and that then, every thing which lies inmostly concealed in any science or in any art, is confluent, and gives effect. These things now are written that it may be known, that all things in the heavens also have reference to eminence and to opulence, but that eminence there is of wisdom, and that opulence there is of science, and that such are the things to which man is led of the Lord by his Divine Providence.

83. Something shall now be said concerning the uses, by which man and angel has wisdom: to love uses is nothing else than to love the neighbor, use in the spiritual sense is the neighbor. This may be seen from this [circumstance], that every one loves another not from his face and body, but from his will and understanding; he loves him who wills well and understands well, and he does not love him who wills well and understands ill, nor who understands well and wills ill; and because man is loved and not loved from these [principles] it follows that the neighbor is that, from which every one is a man, and this is his spiritual [principle]: set ten men before thine eyes, that thou mayest choose one of them to be thy companion in any office or business; dost thou not first explore them, and choose him who is nearest of use to thee? wherefore he is thy neighbor * and is loved above the rest: or approach ten virgins, that thou mayest choose one of them for thy wife; dost thou not first explore the qualities of each, and if she consents, thou betrothest to thyself her who is most in agreement with thy love? she, therefore, is thy neighbor above the rest: if thou shouldst say to thyself, every man is my neighbor, and is therefore to be loved without distinction, then a man-devil might be loved equally with a man-angel, and a harlot equally with a virgin. The reason why use is the neighbor, is, because every man is estimated and loved, not from will and understanding alone, but from the uses which he performs, or is able to perform, from these principles: hence a man of use is a man according to use, and a man not of use is a man not a man, for of this [latter] it is said, he is not useful for any thing: although he be tolerated in a community in the world, whilst he lives from

* It may here be proper to note, that in the Latin language the term neighbor is expressed by *proximus*, which signifies *nearest*.

his own principle, still after his decease, when he becomes a spirit, he is cast out into a desert. Man therefore is of a quality such as his use is: but uses are manifold, in general they are celestial and they are infernal; celestial uses are those which are serviceable to the church, to a man's country, to society, and to a fellow-citizen, more and less, and nearer and more remotely, for the sake of them as ends; but infernal uses are those, which are serviceable only to a man's self and to those with whom he is connected [*suis*], and if [they be serviceable] to the church, to his country, to society, and a fellow-citizen, it is not for the sake of them as ends, but for the sake of himself as an end: nevertheless, every one ought to provide for himself and for his connexions the necessaries and requisites of life from love, but not from love of self. When man in the first place loves uses by doing them, and in the second place loves the world and himself, then the former is his spiritual principle, and the latter is his natural principle, and the spiritual has dominion, and the natural serves: hence it is evident what the spiritual principle is, and what the natural. This is understood by the Lord's words in Matthew: '*Seek ye first the kingdom of the heavens, and its justice, and all things shall be added unto you*,' vi. 33: the kingdom of the heavens is the Lord and his church, and justice is spiritual, moral, and civil good, and every good, which is done from the love of those goods, is use: the reason why, then, all things shall be added, is, because when use is in the first place, the Lord, from whom is all good, is in the first place and has rule, and gives whatever is conducive to eternal life and happiness; for, as was said, all things of the Divine Providence of the Lord appertaining to man, have respect to what is eternal: the all things which shall be added, are there spoken of food and raiment, because by food is also meant every thing internal which nourishes the soul, and by raiment every thing external, which, as a body, clothes it; every thing internal has reference to love and wisdom, and every thing external to opulence and eminence. From these [considerations] it is now evident, what is understood by loving uses for the sake of uses, and what the uses are from which man has wisdom, from which [wisdom] and according to which, every one has eminence and opulence in heaven.

84. Since man was created to perform uses, and this is to love the neighbor, therefore all, how many soever they be, who come into heaven, must do uses: according to uses,

and according to the love of them, they have all delight and blessedness, nor is heavenly joy from any other source; he who believes that such joy can be given in idleness, is much deceived; yea, neither is any idle person tolerated in hell, for its inhabitants are in workhouses, and under a judge, who imposes labors on the prisoners, which they are to do daily; and to those who do not do them, there is given neither food nor raiment, but they stand hungry and naked, and are thus compelled [to labor]; the difference is, that in hell they do uses from fear, but in heaven from love, and fear does not communicate joy, but love does. Nevertheless it is granted to interrupt employment by various [engagements] in consort with others, which [engagements] are recreations, thus also uses. It has been given me to see several things in heaven, several things in the world, and several things in the human body, and at the same time to consider their uses, and it has been revealed, that every thing in them, both great and small, was created from use, in use, and for use; and that the part in which the ultimate, which is for use, ceases, is separated as noxious, and cast out as accursed.

85. Something shall now be said concerning the life of animals, and afterwards concerning the soul of vegetables. The universal world, with all and every thing that is in it, have existed and do subsist from the Lord the creator of the universe. There are two suns, the sun of the spiritual world, and the sun of the natural world: the sun of the spiritual world is the divine love of the Lord, the sun of the natural world is pure fire: from the sun, which is divine love, commences every work of creation, and by [*per*] the sun which is fire, it is completed. All which proceeds from the sun which is divine love is called spiritual, and all which proceeds from the sun which is fire, is called natural. What is spiritual from its own origin has life in itself, but what is natural from its own origin has nothing of life in itself: and whereas from these two fountains of the universe all things have existed, and do subsist, which are in both worlds, it follows that there is a spiritual and a natural principle in every created thing in this world, the spiritual being as a soul and the natural as the body, or the spiritual as the internal and the natural as the external; or the spiritual as the cause and the natural as the effect. That these two principles cannot be separated, in any one thing, is well known to every wise [person], for if you separate cause from effect, the effect perishes; if [you separate] the internal from the

external, the external perishes, in like manner as if [you separate] the soul from the body. That this conjunction is in singular things, yea, even in the most singular things of nature, has not yet been known: that it has not been known, is from ignorance concerning the spiritual world, concerning the sun there, and concerning heat and light there; and also from the infatuated reasonings [*vesania*] of sensual men, in ascribing all things to nature, and rarely any thing to God, except creation in general, when, notwithstanding, not the least thing in nature is given, nor can be given, in which there is not a spiritual [principle]. That this is in all and singular the things of the three kingdoms of nature, and in what manner it is therein, will be explained in what follows.

86. That the spiritual and natural principles in all and singular things of the world are so united as the soul is in all and singular things of the body, or as the efficient cause in all and singular things of the effect, or as the internal producing [principle] in all and singular things of its product, may be illustrated and confirmed from the subjects and objects of the three kingdoms of nature, which are all things of the world. That such a union of things spiritual and things natural is in all and singular the subjects and objects of the animal kingdom is evident from the wonderful things which have been observed therein by learned men and societies, and are left for the scrutiny of those who investigate causes. It is generally known that animals of all kinds, both great and small, as well those which walk and creep on the earth as those which fly in the air and which swim in the waters, know from something innate and implanted, which is called instinct, and also nature, how their species is to be propagated, how after the birth the young are to be brought up, how and from what aliments they are to be nourished; they also know their proper food from the sight, smell, and taste, only, and where it is to be sought and gathered; they know also their own habitations, and places of resort [*lustra*]; they know also where their like and consociates are, from hearing the tone of their voice, and they know also from the variations of the tone what they want: the science of such things, viewed in itself, is spiritual, as likewise the affection from which it is, but their clothing is from nature, and also their production is by nature. Moreover an animal is altogether like a man as to the organs, members, and viscera of the body, and as to their uses; an animal, like a man, has

eyes and thence sight, has ears and thence hearing, has nostrils and thence smelling, has a mouth and tongue and thence taste, also has the cuticular sense with its variations in every part of the body: and as to the interiors of the body, they have like viscera; they have two brains, they have a heart and lungs, they have a stomach, liver, pancreas, spleen, mesentery, intestines, with the other organs of chylification, sanguification, and repurgation, besides the organs of separation and the organs of generation; they are also alike as to the nerves, blood-vessels, muscles, skins, cartilages, and bones: the likeness is such, that man as to those things is an animal: that all those things in man have a correspondence with societies of heaven, has been shown in many places in the *Arcana Cœlestia:* consequently also similar things in animals; from which correspondence it is evident, that the spiritual principle acts into the natural and thereby produces [*edat*] its effects, as the principal cause by its instrumental cause. But these are only general signs which testify conjunction in that kingdom.

87. The particular signs bearing a similar testimony are still more numerous and more distinguished, which with some species of animals are such, that the sensual man, who does not think, unless in matter, compares things appertaining to beasts with those which appertain to man, and from infatuated intelligence concludes that the states of life are alike, even after death, saying, that if he himself lives after death, they live, or if they die, he himself also dies. The signs testifying, and still leading the sensual man into infatuation, are these; that with certain animals there appears similar prudence and cunning, similar connubial love, similar friendship, and as it were charity, similar probity and benevolence, in a word, similar morality to what is with men; as, for example, certain dogs, from a genius innate in them, as from a sort of ingenuity, know how to act as faithful guards, from the transpiration of the affection of their master know as it were his will, search him out from apperceiving the habit of his footsteps and clothes, know the quarters of the globe [*plagas*] and thereby speedily find their way home, even through devious ways and dark forests, with other things of a like nature, from which the sensual man judges the dog also to be knowing, intelligent, and wise: nor is this to be wondered at, whilst he ascribes all such things in the dog, and also in himself, to nature: but it is otherwise with the spiritual man; he sees that there is some spiritual [principle]

which leads, and that this is united to the natural [principle]. Particular signs also are visible from birds, in that they know how to build their nests, to lay therein their eggs, to sit upon them, to hatch their young, and afterwards, from the love which is called *storge*, to provide for them warmth under their wings, and food out of their mouths, until they become clothed and are furnished with wings, when they also of themselves come into all the sciences of their parents, from the spiritual [principle] which is to them a soul, and from which they provide for themselves. Particular signs also are all things relating to the egg, in which lies deeply concealed the rudiment of a new bird, encompassed with every element necessary to the formation of the fœtus, from its beginnings in the head to the full formation of all things of the body: is it possible that such provision can be made by nature? for this is not only to be produced, but also to be created, and nature does not create: what also has nature in common with life, unless that life may be clothed by nature, and may put forth itself and appear in form as an animal? Amongst the particular signs testifying the same thing, are also worms which feed on herbs, which, when they are to undergo a metamorphosis, encompass themselves as with a womb, that they may be born again, being therein changed into nymphs and chrysalises, which after their work and time is accomplished [are changed] into beautiful butterflies, and fly into the air as into their heaven, where the female sports with her male companion, as one conjugial partner with another, and they nourish themselves from odoriferous flowers, and lay their eggs, thus providing that their species may live after them: the spiritual man sees that this is emulous of the rebirth of man and representative of his resurrection, and so is spiritual. Still more manifest are the signs exhibited by bees, which have a government analogous to the forms of government with men: they build for themselves houses of wax according to the rules of art in a series, with commodious passages through which they come and go; they fill the cells with honey from flowers; they appoint over themselves a queen, from whom as from a common parent, a future race may come, dwells in her palace above, in the midst of her guards of bees, who, when the time comes that she should become a mother, follow her, with a promiscuous multitude after them, as she goes from cell to cell and lays an egg in each, and so continually until the matrix is emptied, when she returns home; this is several times

repeated: her guards, who are called drones, because they perform no other use than as so may domestics to one mistress, and perhaps inspire her with something of amatory desire, and because they perform no labor are afterwards judged useless, and therefore, lest they should invade and consume the produce of others' labors, are brought out, and deprived of their wings; thus the community is purged of its slothful members: moreover when the new progeny is grown up, they are commanded with a general voice, which is heard as a murmur, to depart and to seek a habitation and nourishment for themselves; they also do depart and collect into a swarm, and afterwards institute a similar order of things in a new hive: these and various other things, discovered and communicated in books by attentive observers, are not unlike the governments instituted and ordained in kingdoms and republics by human intelligence and wisdom, according to the laws of justice and judgment: also that, like men, [these animals] know the approach of winter, against which they make a provision of food, lest they should then perish with hunger: who can deny that such things are spiritual in their origin, or suppose that they can exist from any other? All these things are to me [convincing] arguments and documents of a spiritual influx into the things of nature, and I greatly wonder how they can be used as arguments and documents for the operation of nature alone, as they are with certain persons, who are infatuated from their own intelligence.

88. No one can know what is the quality of the life of the beasts of the earth, of the birds of heaven, and fishes of the sea, unless it be known what their soul is, and its quality thereof: that every animal has a soul, is known, for they live, and life is a soul, wherefore also in the Word they are called living souls. That the soul in its ultimate form, which is corporeal, such as appears before the sight, is the animal, cannot be better known from any other source, than from the spiritual world: for in that world, in like manner as in the natural world, are seen beasts of all kinds, and birds of all kinds, and fishes of all kinds, and so like in form, that they cannot be distinguished from those which are in our world; but the difference is, that in the spiritual world they exist apparently from the affections of angels and spirits, so that they are appearances of affections, wherefore also they vanish away as soon as the angel or spirit departs, or his affection ceases; hence it is evident, that their soul is nothing

else; consequently that as many genera and species of animals are given, as there are genera and species of affections. That the affections, which in the spiritual world are represented by animals, are not interior spiritual affections, but that they are exterior spiritual, which are called natural, will be seen in what follows; likewise also that there is not a hair or thread of wool on any beast, not the smallest portion of a quill or feather upon any bird, nor of a fin or scale on any fish, which is not from the life of their soul, thus which is not from a spiritual [principle] clothed by the natural. But something shall first be said concerning the animals which appear in heaven, in hell, and in the world of spirits, which is in the midst between heaven and hell.

89. Since the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits, and the societies are arranged according to the genera and species of affections, and since the animals there are appearances of affections, as has been just said, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the mild and clean animals, in the societies of hell, the savage and unclean beasts, and in the world of spirits, beasts of a mediate character. They have been often seen by me, and it has been given thereby to know the quality of the angels and spirits there; all there are known from the appearances which are near and about them, and their affections, from various things, and also from animals. In the heavens I have seen lambs, sheep, she-goats, so similar to the lambs, sheep and goats in the world that there is no difference; also I have seen turtle doves, pigeons, birds of paradise, and several others beautiful in form and color; likewise fishes in the waters have been seen, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats. But in the world of spirits are seen camels, elephants, horses, asses, oxen, stags, lions, leopards, bears, also eagles, kites, magpies, peacocks, and storks. There have also been seen compound animals, such as were seen by the prophets, and are described in the Word, as in the Apoc. xiii. 2, and elsewhere. Since there is such a similitude between the animals appearing in that world and the animals in this world that no

difference can be discerned, and the former derive their existence from the affections of the angels of heaven, and from the cupidities of the spirits of hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body, are, in effigy, animals. But what affection or cupidity is the soul of this or that animal, whether it be beast or wild beast of the earth, whether a bird of day or of night, whether a fish of limpid or fetid water, does not belong to this place to expound: they are frequently mentioned in the Word, and have a signification there according to their souls; what lambs, sheep, she-goats, rams, kids, he-goats, heifers, oxen, camels, horses, asses, stags, signify, likewise various sorts of fowls, may be seen unfolded in the *Arcana Cœlestia.*

90. These things being premised, it shall be explained what the soul of beasts is. The soul of beasts, considered in itself, is spiritual; for affection, whatsoever may be its quality, whether good or evil, is spiritual, for it is a derivation of some love, and derives its origin from the heat and light which proceed from the Lord as a sun, and whatever proceeds thence is spiritual. That evil affections, which are called concupiscences, are also thence is evident from what has been said before concerning the evil loves and thence insane cupidities of genii and infernal spirits. Beasts and wild beasts, whose souls are similar evil affections, were not created from the beginning, as mice, venomous serpents, crocodiles, basilisks, vipers, and the like, with the various kinds of noxious insects, but have originated with hell, in stagnant lakes, marshes, putrid and fetid waters, and where there are cadaverous, stercoraceous, and urinous effluvia, with which the malignant loves of the infernal societies communicate: that such a communication exists, has been given me to know from much experience: there is also in every spiritual [principle] a plastic force, where homogeneous exhalations are present in nature; and there is also in every spiritual [principle] a propagative force, for it not only forms organs of sense and motion, but also organs of prolification, by wombs or by eggs. But from the beginning only useful and clean beasts were created, whose souls are good affections. It is, however, to be known, that the souls of beasts are not spiritual in that degree in which the souls of men are, but they are spiritual in an inferior degree; for there are given degrees of spirituality, and the affections of the inferior degree, although viewed in their origin they are

spiritual, are yet to be called natural; [they are] to be so called, because they are similar to the affections of the natural man. There are in man three degrees of natural affections, similarly in beasts; in the lowest degree are the insects of various kinds, in the superior are the fowls of the heaven, and in a still superior degree are the beasts of the earth, which were created from the beginning.

91. The difference betwixt men and beasts, is as between waking and dreaming, and as between light and shade. Man is spiritual and at the same time natural, whereas a beast is not spiritual but natural. Man has will and understanding, and his will is the receptacle of the heat of heaven, which is love, and his understanding is the receptacle of the light of heaven, which is wisdom; but a beast has not will and understanding, but instead of will has affection, and instead of understanding, science. The will and understanding with man can act as one, and they can act not as one, for man can think as from his understanding what is not of his will, for he can think what he does not will, and vice versa; but with a beast affection and science make one, and cannot be separated; for [a beast] knows what appertains to its affection, and is affected with what appertains to its science; since the two faculties, which are called science and affection, with a beast cannot be separated, therefore a beast could not destroy the order of its life, hence it is that it is born into all the science of its affection: it is otherwise with man; his two faculties of life, which are called understanding and will, can be separated, as was said above, therefore he could destroy the order of his life, by thinking contrary to his will, and willing contrary to his understanding, and hereby he also has destroyed it; hence it is that he is born into mere ignorance, that from it he may be introduced into order by sciences through the medium of the understanding. The order, into which man was created, is to love God above all things and his neighbor as himself, and the state into which man has come since he destroyed that order, is that he loves himself above all things, and the world as himself. Whereas man has a spiritual mind, and this is above his natural mind, and his spiritual mind is capable of intuition into such things as appertain to heaven and the church, and likewise to moral and civil laws, and these things have reference to truths and goods, which are called spiritual, moral, and civil, besides the natural things of the sciences, and to their opposites, which are falses and evils, therefore

man cannot only think analytically, and thence draw conclusions, but also receive influx through heaven from the Lord, and become intelligent and wise: this no beast is capable of; what it knows is not from any understanding but from the science of affection, which is its soul. The science of affection is given in every thing spiritual, because the spiritual proceeding from the Lord as a sun, is light united to heat, or is wisdom united to love, and science is of wisdom, and affection is of love, in the degree which is called natural. Since man has a spiritual mind, and at the same time a natural mind, and his spiritual mind is above his natural mind, and the spiritual mind is such that it is capable of the intuition and love of truths and goods in every degree, conjointly with the natural mind, and abstractedly from it, it follows that the interiors of man, appertaining to each mind, can be elevated to the Lord by the Lord, and be conjoined to him; hence it is that every man lives eternally: it is not so with a beast, that does not enjoy any spiritual mind, but only a natural, hence its interiors, which are only of science and affection, cannot be elevated by the Lord, and conjoined to him, wherefore a beast does not live after death. A beast is indeed led by a certain spiritual influx, falling into its soul, but inasmuch as its spiritual [principle] cannot be elevated, it can only be determined downwards, and to regard such things as appertain to its affection, which have reference only to the things appertaining to nourishment, habitation, and propagation, and from the science of its affection to know them by means of sight, odor, and taste. Since man, from his spiritual mind can think rationally, therefore he can speak also, for to speak is of thought from the understanding, which can see truths in spiritual light; but a beast, which has not any thought from understanding, but only science from affection, can only utter sounds, and vary the sound of its affection according to its appetites.

92. Something shall now be said concerning the vegetable kingdom, and concerning its soul, which is called vegetative soul: that this also is spiritual, is not known in the world. By vegetative soul is understood the conatus and effort of producing a vegetable from its seed progressively even to [new] seeds, and thereby of multiplying itself to infinity, and of propagating itself to eternity; for there is as it were an idea of what is infinite and eternal in every vegetable; for one seed may be multiplied through a certain number of years so as to fill the whole earth, and also may

be propagated from seed to seed without end: this, together with the wonderful progression of growth from the root into a germ, afterwards, into a trunk, likewise into branches, leaves, flowers, fruits, even into new seeds, is not natural but spiritual. In like manner vegetables, in many respects, have a near resemblance to such things as relate to the animal kingdom, as that they exist from seed, in which there is as it were a prolific principle, that they produce a germ as an infant, a trunk as a body, branches as arms, a top like a head, barks as skins, leaves as lungs, that they grow in years, and afterwards blossom as maids before their nuptials, and after blossoming expand as it were wombs or eggs, and bring forth fruit as fœtuses, in which are new seeds, from which, as in the animal kingdom, [new] prolifications or fructifications of the same species or family take place: these and many other things which are observed by those who are skilled in the botanic art, who have instituted a parallel betwixt the two kingdoms, indicate that the conatus and effort to such things is not from the natural world but from the spiritual. That a living force as the cause principal is the spiritual principle, and that a dead force as the cause instrumental is the natural principle, will be seen in what follows.

93. How the spiritual [principle] flows in and acts into vegetables, and produces all that conatus, effort, and action, cannot be comprehended by any understanding, unless the following principles are first unfolded: I. That nothing in nature exists and subsists unless from something spiritual, and by it. II. That nature in itself is dead, being created that the spiritual principle may be thereby clothed with forms, which may serve for use, and that it may be terminated. III. That there are two common forms, the spiritual and the natural, the spiritual such as appertains to animals, and the natural such as appertains to vegetables. IV. That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming. V. That from the spiritual principle, by those forces, exist vegetables, and also animals, as well those which appear in heaven, as those which appear in the world. VI. That the same origin and thence soul appertains to both, the difference being only of the forms into which the influx is effected. VII. And that origin is in use. Unless these things are first unfolded, the cause of so many wonderful effects in the vegetable kingdom cannot be seen by the understanding.

94. *That nothing in nature exists except from something*

spiritual, and by it, is, because nothing can exist except from another, so lastly from Him, who is and exists in himself, He is God, thus also God is called *esse* and *existere*, Jah from *esse* and Jehovah from *esse* and *existere* in himself. That nothing exists in nature but from a spiritual [principle] is, because there cannot any thing be given, unless it has a soul; all that is called soul which is essence, for what has not in itself an essence, this does not exist, for it is a nonentity, because there is no *esse* from which it is; thus it is with nature; its essence from which it exists is the spiritual [principle], because this has in itself the divine *esse*, and also the divine power of acting, creating, and forming, as will be seen from what follows: this essence may also be called soul: because all that is spiritual lives, and what is alive, when it acts into what is not alive, as into what is natural, causes it either to have as it were life, or to derive somewhat of the appearance thereof from the living principle: the latter [is the case] in vegetables, the former in animals. That nothing in nature exists but from what is spiritual, is because no effect is given without a cause, whatever exists in effect is from a cause; what is not from a cause, is separated: thus it is with nature; the singular and most singular things thereof are an effect from a cause which is prior to it, and which is interior to it, and which is superior to it, and also is immediately from God: for a spiritual world is given, that world is prior, interior, and superior to the natural world, wherefore every thing of the spiritual world is a cause and every thing of the natural world is an effect. Indeed one thing exists from another progressively even in the natural world, but this by causes from the spiritual world, for where the cause of the effect is, there also is the cause of the effect efficient; for every effect becomes an efficient cause in order even to the ultimate, where the effective power subsists; but this is effected continually from a spiritual [principle], in which alone that force is: and so it is, that nothing in nature exists except from something spiritual and *by it*. There are two mediate causes in nature by which every effect or production and formation there is produced: these mediate causes are light and heat; light modifies substances and heat actuates them; each is from the presence of the sun in them: the presence of the sun which appears as light, causes the activity of the forces or substances of every individual according to the form in which it is from creation; this is modification: but the presence of

the sun which is perceived as heat, expands individuals, and produces the power of acting and effecting according to their forms, by actuating the conatus [or effort] in which they are from creation: the conatus, which by means of heat becomes an active power even in the most minute forms of nature, is from the spiritual [principle] acting in them and into them.

95. *That nature in itself is dead, being created that the spiritual principle may be clothed from it with forms, which may serve for use, and that it may be terminated.* Nature and life are two distinct things: nature commences from the sun of this world, and life commences from the sun of heaven. The sun of the world is pure fire, and the sun of heaven is pure love: what proceeds from the sun which is pure fire, this is called nature, and what proceeds from the sun, which is pure love, this is called life: what proceeds from pure fire is dead, but what proceeds from pure love is alive: hence it is evident, that nature in itself is dead. That nature serves for clothing the spiritual principle, is manifest, from the souls of beasts, which are spiritual affections, being clothed from materials which are in the world; that their bodies are material, is known, in like manner as the bodies of men. That the spiritual [principle] can be clothed by the material, is, because all things which exist in the world of nature, as well the things of the atmospheres, as of the waters and earth, as to all and every individual thereof, are effects produced from a spiritual [principle] as a cause, and the effects act as one with the cause and are altogether concordant, according to this axiom, that nothing exists in the effect which is not in the cause; but the difference is, that the cause is a living force, because it is spiritual, but the effect thence derived is a dead force, because it is natural. From this [circumstance] it is, that in the natural world are given such things as altogether agree with those which are in the spiritual world, and that they can be aptly conjoined. Hence then it is that it is said, that nature was created in order that the spiritual [principle] might be clothed from it with forms, which may serve for use. That nature is created in order that the spiritual principle may therein be terminated, follows from what was said, that the things which exist in the spiritual world are causes, and that those which are in the natural world are effects, and effects are terminations: there must in all cases be an ultimate, where there is a first [principle], and because in the ultimate co-exists all that is

intermediate from the first [principle], the work of creation in ultimates is perfect. For this end the sun of the world was created, and by the sun nature, and lastly the terraqueous globe, that there might be ultimate materials, into which all that is spiritual might close, and in which creation might subsist: to the end also that the work of creation might continually persist and endure, which is effected by the generations of men and animals, and by the germinations of vegetables; and to the end, that all things might thence return to their first [source] [*ad Primum a quo*] which is effected by or through man. That intermediates co-exist in ultimates, is evident from the axiom, that there is nothing in the effect, which is not in the cause, thus from the continuity of causes and effects from the first [principle] even to the ultimate.

96. *That there are two common forms, a spiritual and a natural, a spiritual such as appertains to animals, and a natural such as appertains to vegetables.* Hence it is that all things of nature, besides the sun, the moon, and the atmospheres, make three kingdoms, the animal, the vegetable, and the mineral, and that the mineral kingdom is only a storehouse, in which are, and from which are taken, those things which compose the forms of the two [other] kingdoms, the animal and the vegetable. The forms of the animal kingdom, which in one word are called animals, are all according to the flux of spiritual substances and forces, which flux, from the conatus which is in them, tends to the human form, and to all and singular things thereof, from head to heel, thus in general to produce organs of sense and organs of motion, likewise organs of nutrition and also of prolification: hence it is, that the universal heaven is in such a form, and that all angels and spirits are in such a form, as likewise men on the earth are in such a form; and also all beasts, birds and fishes; for all these have similar organs. This animal form derives a conatus to such things from the first [principle], from whom all things are, who is God, because he is Man: this conatus and consequent determination of all spiritual forces, cannot be given and exist from any other source, for it is given in the greatest things and in the least, in first [principles] and in last, in the spiritual world and thence in the natural world; but with a difference of perfection according to degrees. But the other form, which is the natural form, and in which are all vegetables, derives its origin from the conatus and consequent flux

of natural forces, which are atmospheres, and are called ethers, in which there is that conatus from the determination of spiritual forces, which tends to the animal form, and from the continual operation of these into natural forces, which are ethers, and thereby into matters of the earth, of which vegetables are composed: that hence is its origin, is evident from what has been said above concerning the likeness and tendency to the animal form which appears in them. That all things of nature are in an effort to that form, and that the ethers have a tendency to produce it impressed upon them, and so implanted from a spiritual principle, is evident from many considerations; as from the universal vegetation on the surface of the whole earth, likewise from the vegetation of minerals into such forms in mines, where there are given apatures, and from the vegetation of shelly substances into corals in the bottom of the sea, and even from the forms of the particles of snow, which are emulous of vegetables.

97. *That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming:* A FORCE OF ACTING, because the spiritual [principle] proceeds from the first fountain of all forces, which is the sun of heaven, and that is the divine love of the Lord, and love is the essential agent, and thence proceeds the living force which is life. THE FORCE OF CREATING is a force of producing causes and effects from beginning to end, and reaches from the first by intermediates to the last; the first is the sun itself of heaven, which is the Lord, intermediates are things spiritual, afterwards things natural, likewise things terrestrial, from which ultimately are productions: and because that force in the creation of the universe extended from the first to the ultimate, therefore it extends afterwards in like manner, that productions may be continual, otherwise they would fail: for what is first continually regards the ultimate as an end, and unless the first had regard to the ultimate continually from itself, by intermediates, according to the order of creation, all things would perish: wherefore productions, which are especially animals and vegetables, are continuations of creation. It matters not that the continuations are effected by seeds, still it is the same creative force which produces: that there are certain seeds [of new plants] also still producing, is testified by some from experience. THE FORCE OF FORMING is the ultimate force from ultimates, for it is the force of producing animals and vegetables from the ultimate matters of nature, which are

collected in the earth. The forces which are in nature from its origin, which is the sun of the world, are not living forces, but dead forces; which are no other than as are the forces of heat in man and in an animal, which keep the body in such a state, that the will by affection, and the understanding by thought, which are spiritual, may flow in and perform their operations in it: nor are they any other than as are the forces of light in the eye, which only cause that the mind, which is spiritual, may see by this its organ; the light of the world does not see any thing, but the mind by the light of heaven. It is the same with vegetables; he who believes, that the heat and light of the sun of the world operate any further than to open and dispose the things proper to nature to receive influx from the spiritual world, is much deceived.

98. *That from the spiritual [principle], by those forces, exist vegetables, and also animals, as well those which appear in heaven, as those which are in the world.* That such things also exist in heaven, is, because those forces are in the spiritual [principle] in the greatest things and in the least, in first and in last, thus both in heaven and in the world; its primaries are in the heavens, its ultimates are in the world: for there are degrees of spiritual things, and each degree is distinct from the other, and the prior or superior degree is more perfect than the posterior or inferior: this may appear from the light and from the heat in the heavens, and from the wisdom of the angels thence derived; the light in the supreme or third heaven is so splendid from a flaming [principle], that it exceeds a thousand times the meridian light of the world; in the middle or second heaven the light is less bright, but still it exceeds a hundred times the meridian light of the world; in the ultimate or first heaven the light is similar to the meridian light of the world. There are also degrees of heat, which in heaven is love, and according to those [degrees] the angels have wisdom, intelligence and science: all that is spiritual is of the light and heat which are from the Lord as a sun, and all wisdom and intelligence are from these. As many degrees of things spiritual are also given under the heavens, or in nature, which are inferior degrees of things spiritual, as may appear from the natural mind of man, and from its rationality and sensuality; rational men are in the first degree thereof, sensual men are in the ultimate, and some are in the middle, and all thought and affection of the natural mind, is spiritual. Those three

forces, which are the force of acting, the force of creating, and the force of forming, are in the spiritual [principle] in every degree thereof, but with a difference of perfection; but as there is nothing but what has its ultimate wherein it terminates and subsists, so also has the spiritual [principle], this ultimate is in the earth, in its lands and waters; and from this ultimate the spiritual [principle] produces vegetables of all kinds, from the tree to the blade of grass, in which what remains of the spiritual [principle] manifests itself only in a certain similitude with the animals, of which we treated above.

99. Something shall now be said concerning vegetables in heaven, the animals there having been treated of before. There are in the heavens, as in the earth, vegetables of all kinds and all species; yea, there are in the heavens vegetables which are not in the earth, for there are compounds of [different] genera and species, with infinite variation: this they derive from their origin, of which below: but the genera and species of vegetables differ in the heavens as the genera and species of animals there, of which [we have spoken] above. According to the degrees of light and of heat there, there appear paradisiacal gardens, groves, fields and plains, and in them shrubberies, flower-beds, and grass-plots. In the inmost or third heaven, especially, there are shrubs, whose fruits drop oils; there are flower-beds from which are scattered abroad fragrant odors, and in the seeds thereof are fragrant scents and sweet oils; there are grass-plots which abound with similar scents. In the middle or second heaven are shrubs, whose fruits drop wine; there are beds of flowers from which exhale pleasant odors, and in whose seeds are delicate scent; [there are] grass-plots in like manner. In the lowest or first heaven similar things exist as in the inmost and middle heaven, with a difference of delights and pleasantnesses according to degrees. In the inmost heaven there are also fruits and seeds of pure gold, in the middle heaven of silver, and in the lowest heaven of copper; and there are also flowers of precious stones and of crystals. All these things are germinations from the earths there; there are earths there as with us, but nothing is produced there from seed sowed, but from seed created, and creation there is instantaneous, and the duration sometimes long and sometimes momentary; for they exist by the forces of the light and heat from the sun of heaven, which is the Lord, without aiding and auxiliary powers by the light and heat of

the sun of [this] world: hence the matters in our earths are fixed, and the germinations constant; but the matters or substances in the earths, which are in the heavens, are not fixed, and hence neither are the germinations from them constant: all things there are spiritual in a natural appearance; [it is] otherwise in the earths subject to the sun of our world. These things are adduced, that it may be confirmed, that in every thing spiritual, whether it be in heaven or in the world, there are those three forces, viz. the force of acting, the force of creating, and the force of forming, and that these forces continually go through to their ultimate, where they terminate and subsist; and this not only in first principles, but also in ultimates; hence it is, that in the heavens there equally exist earths, for the earths there are those forces in ultimates: the difference is, that the earths there are spiritual from [their] origin, and here the earths are natural; and that the productions from our earths, are effected from the spiritual [principle] through the medium of nature, but in those earths without nature.

100. *That both animals and vegetables have the same origin and thence the same soul, with the difference only of the forms which receive influx.* That the origin of animals, which also is their soul, is a spiritual affection, such as appertains to man in his natural [degree] was shown above; that vegetables have also the same origin, is evident, especially from the vegetables in the heavens, as that they appear there according to the affections of the angels, and also that they represent those [affections], insomuch, that in them, as in their types, the angels see and know their own affections, as to their quality; and that they are also changed, according to those [affections], but this is effected out of [*extra*] the societies; the only difference is, that the affections appear formed into animals by the spiritual [principle] in its middle principles, and that they appear formed into vegetables in its ultimates, which are the earths there; for the spiritual, from which [they exist], in middle principles is alive, but in ultimates is not alive; the spiritual principle retains in ultimates no more of life, than that it may produce the likeness of being alive; nearly similar to what takes place in the human body, in which the ultimates thereof, which are produced from the spiritual principle, are the cartilages, bones, teeth, and nails, in which what is alive, which is from the soul, terminates. That the vegetative soul is from the same origin as the soul of the beasts of the earth, of the birds of the heaven, and

of the fishes of the sea, does not appear at first view as that it was so, by reason that the one lives, and the other does not live, but still it is manifestly evident from the animals, together with the vegetables seen in the heavens, and also from those which are seen in the hells: in the heavens there appear beautiful animals, and similar vegetables; but in the hells noxious animals, and vegetables also similar; and angels and spirits are known, from the appearances of the animals, and in like manner from the appearances of the vegetables; there is a plenary concordance with their affections; yea the concordance is such, that an animal can be changed into a concordant vegetable, and a vegetable into a concordant animal. The angels of heaven know what of affection is represented in one and the other; and I have heard, and I have also perceived, that it is similar [in both cases]. It has also been granted me to know manifestly the correspondence not only of the animals but also of the vegetables with the societies of heaven, and with the societies of hell, thus with their affections, for societies and affections in the spiritual world make one. Hence it is that in many places in the Word gardens, groves, forests, trees, likewise various plants are mentioned, and that they there signify spiritual things according to their origins, all which have reference to affections. The difference, therefore, between vegetables in the spiritual world and in the natural world, is, that in the spiritual world they exist momentaneously, according to the affections, of the angels and spirits there, as well the seeds as the germinations; but in the natural world their origin is implanted in the seeds, from which they are reproduced annually. Besides, there are two things proper to nature, time and consequent succession, and space and consequent extension; but these are not given in the spiritual world, as proper thereto, but there are appearances of the states of their life; whence also it is that from the earths there, which are from a spiritual origin, vegetables are produced in a moment, and also in a moment disappear; this however only takes place when the angels depart, but when they do not depart, [the vegetables] continue. This is the difference between vegetables of the spiritual world, and vegetables of the natural world.

101. *That that origin is from use*, is, because affections have reference to uses; use is the subject of all affection; for man cannot be affected, unless it be for the sake of somewhat; and this somewhat is use: now inasmuch as all affection supposes use, and the vegetative soul, from its spiritual

origin, is affection, as was said, therefore also it is use. From this cause it is, that in every vegetable, there is contained a use, a spiritual use in the spiritual world, and a spiritual and also a natural use in the natural world; the spiritual use is for the various states of the mind, [*animus*], and the natural is for the various states of the body: that minds are refreshed, recreated and excited, and on the other hand are induced to sleepiness, sadness, and swooning, by the odors and savors of different kinds of vegetables, is known; and that the body is healed by the various lixivia, menstruums, and medicines made from them, and on the other hand is killed by the poisons extracted from them, is also known. The external spiritual use from them in the heavens, is the recreation of minds, and the internal is the representation of divine things in them, and thereby also the elevation of the mind; for the wiser angels see in them the quality of their affections in a series: the varieties of flowers in their order, and at the same time the variegations of colors and likewise odors, manifest those [affections], and whatever lies interiorly hid in them: for every ultimate affection, which is called natural, although it is spiritual, derives its quality from an interior affection, which is of intelligence and wisdom, and these derive their quality from use and the love thereof: in a word, nothing springs up from the ground in the heavens, but use, because use is the vegetative soul. Since use is the vegetative soul, therefore in those places in the spiritual world which are called deserts, where they are, who had in the world rejected works of charity, which are uses themselves, there does not appear either grass or any herb, but mere wastes and sand. By the uses which [it was said] alone flourish in the heavens, is meant all good in act, which is from the Lord, by love to him, and by love towards the neighbor. Every vegetable there represents a form of use, and whatsoever appears in it from its first to its ultimate, and from its ultimate to its first, or from the seed to the flower, and from the flower to the seed, exhibits the progression and extension of affection, and at the same time of use, from end to end. Those who are skilled in the arts of botany, chymistry, medicine, and pharmacy, come after death into the science of spiritual uses from the vegetables there, and also exercise that [science], finding the greatest delight in it; I have discoursed with them, and heard from them very wonderful things.

102. From the things which have been hitherto adduced concerning the life which is from the Lord, and concerning

the existence of all things in the universe from it, every person, wise in heart, may see, that nature does not produce any thing from itself, but that it only serves for producing to the spiritual [principle], which proceeds from the sun of heaven, which is the Lord, as the cause instrumental to its cause principal, or as a dead force to its living force. From which it is evident, how much they err, who ascribe the generations of animals and the productions of vegetables to nature: they are like those who ascribe magnificent and splendid works to the instrument, and not to the artificer, or who adore sculptured [images] and not God. The fallacies, which are innumerable, in all reasoning concerning things spiritual, moral and civil, thence arise: for fallacy is an inversion of order, and is the judgment of the eye and not of the mind, and is a conclusion from the appearance of a thing, and not from its essence: wherefore to reason from fallacies concerning the world and concerning the existence of things therein, is like confirming by reasonings that darkness is light, that what is dead is alive, and that the body flows into the soul, and not *vice versa;* when, notwithstanding, it is an eternal truth, that spiritual influx is, and not physical influx, that is, of the soul, which is spiritual, into the body, which is material, and of the spiritual world into the natural world; likewise that the Divine from itself, and by what proceeds from itself, as it created all things, also sustains all things; and that support is perpetual creation, as subsistence is perpetual existence.

103. We have already treated of Infinity and Eternity, likewise of Providence and Omnipotence, which appertain to the Lord: we shall now treat of Omnipresence and Omniscience, which [also] appertain to him. That God is omnipresent, and that he is omniscient, is acknowledged in every religion; hence it is that they pray to God, that he may hear and that he may see, and have mercy; which they would not do unless they believed in his omnipresence and omniscience. This belief is derived from influx from heaven with those who have religion, for, from religion itself, it does not come into question whether it is given, or how it is given. But whereas at this day, especially in the christian orb, natural men are multiplied, and these do not see any thing of God, and unless they see, they do not believe; if they say that they believe, it is either from their particular office, or from a blind science, or from hypocrisy, and yet they are able to see; in order therefore that they may see

concerning those things which are of God, it is allowed to treat of them from light, and from a rational view thence. For every man, even the merely natural and sensual, is endowed with an understanding, which can be elevated into the light of heaven, and see spiritual things, yea things divine, and also comprehend them, but only when he hears them or reads concerning them, and afterwards from the memory can speak of them, but to think them in himself from himself, he cannot do: the reason is because whilst he hears and reads, the understanding is separated from his own proper affection, and when it is so separated, then it is in the light of heaven: but when he thinks in himself from himself, then the understanding is conjoined to the affection of his will, and this fills it, detains it, and restrains it from going forth. But still the case in itself is such, that the understanding can be separated from the affection of the will, and so be elevated into the light of heaven with those natural men who are in the affection of truth, and have not confirmed themselves in falses, but hardly with those who are not in the affection of truth, from their having rejected things of a divine nature, or confirmed themselves in falses; with these, there is as it were a shady veil [*umbraculum*] between spiritual light and natural light, although with many this vail is transparent. Now whereas every man, even the sensual corporeal, when he becomes adult, is endowed with such a faculty of understanding that he can comprehend those things which are of God, when he hears or reads them, and afterwards retain them in his memory, and thence speak, teach, and write them, it is important that the work concerning the divine attributes should be continued as it was begun; we shall therefore now treat concerning the divine Omnipresence, and the divine Omniscence, lest the merely natural man bring them into doubt, even to denial, through want of willingness to understand any thing divine and spiritual, which he calls a want of ability.

104. But how the Lord can be present with all who are in heaven, and in the universal terrestrial globe, and also know all things, and also the most singular with those in both the present and future [time], cannot be comprehended, unless by the following [propositions]. I. That in the natural world are spaces and times, but that in the spiritual world those things are appearances. II. That times and spaces are to be removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and

his omniscience of things present and future appertaining to them. III. That all the angels of heaven and allthe men of the earth who constitute the church, are as one man, and that the Lord is the life of that man. IV. Consequently as the life is in singular and the most singular things of man, and knows all their state, so the Lord is in singular and the most singular things of the angels of heaven and of the men of the church. V. That the Lord is also present with those who are out of heaven and out of the church, who are in hell, or who will come into hell, and knows all their state, from the intellectual faculty which every man has, and from the opposite. VI. That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding, how the Lord is the all in all of heaven and the church, and that we are in the Lord and the Lord in us. VII. The omnipresence and omniscience of the Lord may be comprehended also from the creation of the universe; for it was so created by him, that he may be in first principles and in ultimates, and in the centre and at the same time in the circumferences, and that uses are the things in which he is. VIII. Inasmuch as the Lord has divine love and divine wisdom, therefore he has divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.

105. *That in the natural world are spaces and times, and that in the spiritual world those things are appearances*, is, because all things which appear in the spiritual world, are immediately from the sun of heaven, which is the divine love of the Lord; but all things which appear in the natural world, are from the same, but by mediation of the sun of the world, which is pure fire: pure love, from which all things immediately exist in the spiritual world, is immaterial, but pure fire, by which all things exist mediately in the natural world, is material; hence it is, that all things which exist in the spiritual world, are, from their origin, spiritual, and that all things which exist in the natural world are, from their secondary origin, material; and material things in themselves are fixed, stated, and mensurable; *fixed*, because they continue, however the states of men may be changed, as earths, mountains and seas; *stated*, because they constantly recur by turns, as seasons, generations, and germinations; and *mensurable*, because all things can be defined, as spaces by miles and furlongs, and these by feet and spans, and times by days, weeks, months, and

years: but in the spiritual world all things are as it were fixed, as it were stated, and as it were mensurable, but still are not such in themselves, for they exist according to the states of the angels, and continue according to them, so that their states themselves and those [things] make one, whence they are also varied, as the states are varied: but this is chiefly the case in the world of spirits, into which every man comes first after death, not so in heaven and in hell: that this takes place in the world of spirits, is, because every man there undergoes changes of state, and is prepared for heaven or for hell. But the spirits do not reflect upon these changes and variations, because they are spiritual, and thence in a spiritual idea, with which all and singular things which they perceive by their [outward] sense, make one; likewise because they are separated from nature, and yet they see there things altogether similar to what they had seen in the world, as earths, mountains, valleys, waters, gardens, forests, vegetables, palaces, houses, garments with which they are clothed, food by which they are nourished, and moreover animals and themselves as men: they see all these things in a clearer light than they saw the like things in the world, and also feel them with a more exquisite touch than in the world: hence man after his departure does not at all know that he has put off his material [part], and that he has emigrated out of the world of his body into the world of his spirit: I have heard many saying, that they were not deceased, and that they could not understand how any thing of their body could be rejected in the grave; and this by reason that all things there are similar; not knowing, that those things which they there see and feel, are not material, but substantial from a spiritual origin; and that yet they are still real things, because they are from the same origin as all things of the world, with this only difference, that to those things which are in the natural world something accessary, as it were superinduced, is given from the sun of the world, from which they become material, fixed, stated, and mensurable: but still I can assert, that those things which are in the spiritual world are more real than those which are in the natural world, for the dead [principle], which is accessary to the spiritual principle in nature, does not constitute reality, but diminishes it; that it diminishes it, appears manifestly from the state of the angels of heaven compared with the state of men of the earth, and from all things which are in heaven compared with all things which are in the world.

106. Since there are similar things in heaven as in our

world, therefore also there are spaces and times in the heavens, but spaces there, as well as the earths themselves, and the things which are upon them, are appearances, for they appear according to the states of the angels, and the extensions of spaces and distance, according to the similitudes and dissimilitudes of states; by states are understood states of love and wisdom, or of affection and of the thoughts thence, which are manifold and various: according to these is the distance of the angelic societies in the heavens and also of the heavens from the hells, as likewise of the societies of the latter from each other. It has been given to see, how similitude of state conjoins, and contracts the extension of space or distance, and how dissimilitude separates, and produces extension of space or distance: there they who to appearance are at the distance of a thousand miles from each other, can be present in a moment, when the love of one to the other is excited, and on the other hand they who are discoursing together can be separated in like manner the moment any aversion is excited. That spaces in the spiritual world are only appearances, has also been made evident to me from this, that there have been present with me several, who were from remote lands, as from the various kingdoms of Europe, from Africa, and India, likewise also the inhabitants of the planets and of the earths the most distant. But nevertheless spaces in the heavens still appear extended in like manner as the spaces of our earth; but because the spaces there are from a spiritual origin, and not at the same time natural, and thence appear according to the states of the angels, therefore the angels cannot have any idea of spaces, but instead thereof an idea of their own states; for when the spaces are changed, an idea thereof takes place from an origin which is spiritual, thus from a similitude and dissimilitude of affections and of thoughts thence. It is similar with times, for as are spaces, so are times; progressions by spaces are also progressions by times: that these also are appearances of states, is because the sun of heaven, which is the Lord, does not there make days and years by circumvolutions and by progressions, as the sun of the world appears to do; wherefore in the heavens there is perpetual light and perpetual spring, and hence times there are not fixed, stated and mensurable: now because these also vary, according to the states of the affections and thoughts thence, for they are short and contracted in a delightful state of the affections, and long and protracted in an undelightful

state, therefore the angels cannot have any idea of time from appearance, but an idea of states from the origin thereof. From these considerations it is evident, that the angels in heaven have no idea of space and time, but a spiritual idea concerning them, which is an idea of state. But the idea of state, and thence idea of the appearance of space and times, is not given unless in the ultimates of creation there, and from them; the ultimates of creation there are earths, upon which the angels dwell; there spaces and times appear, and not in the spiritual things themselves, from which the ultimates are created: yea neither [do they appear] in the affections themselves of the angels, unless the thought from them pervades to ultimates. It is otherwise in the natural world, where spaces and times are fixed, stated, and mensurable, and therefore enter into the thoughts of men and bound them, and distinguish them from the spiritual thoughts of angels. It is from this circumstance principally, that man can comprehend with difficulty the divine omnipresence and omniscience, for if he desires to comprehend them, he may fall into the error, that God is the inmost [principle] of nature, and thus omnipresent and omniscient.

107. *That spaces and times are to be removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and his omniscience of things present and future:* but whereas spaces and times can hardly be removed from the ideas of thought of the natural man, it is better that a simple man should think of the divine omnipresence and omniscience not from any reasoning of the understanding. It is sufficient that he believe them simply from religion, and if he thinks from reason, let him say with himself, that they are, because they of God, and God is every where and infinite, likewise because the Word teaches this; and if he thinks of them from nature, and its spaces and times, let him say with himself, that they are miraculously effected. But whereas at this day naturalism has nearly inundated the church, and this cannot be shaken off except by things rational, whereby man may see that a thing is so, therefore these divine [attributes] also shall be thereby brought forward into light out of the darkness which nature induces; which may also be effected, because, as was said before, man is endowed with an understanding, which may be elevated into the interior light of heaven, if man does but love to know truths from a principle of love: all naturalism arises from thought concerning things divine from things proper to na-

ture only, which are matter, space, and time; the mind which inheres in such things, and is not willing to believe any thing but what it understands, cannot do otherwise than blind its understanding, and from the darkness in which it immerses it, denies that there is any Divine Providence, and thence omnipotence, omnipresence, and omniscience, when nevertheless these things are altogether as religion teaches, as well within nature as above it, but they cannot be comprehended in the understanding, unless spaces and times are removed from the ideas of its thought: for these have place in some manner in every idea of thought; for unless they are removed, man cannot think otherwise than that nature is all, that it is from itself, and that life is from it, and hence that the inmost principle of nature is what is called God, and that all besides is ideal. I know that persons will also wonder, that any existence can be given where there is neither time nor space; and that the Divine itself is without time and space, and that spiritual beings are not in them, but only in appearances of them, when notwithstanding divine spiritual things are the very essences of all things, which have existed and which do exist, and that natural things without them are as bodies without a soul, which become carcasses. Every man who is made a naturalist by thoughts from nature, remains also such after death, and calls all things, which he sees in the spiritual world, natural, because they are similar; still however they are illustrated and taught by angels that they are not natural, but that they are appearances of things natural; they are also convinced so as to affirm that it is so; but still they relapse, and worship nature as in the world, and at length separate themselves from angels, and fall into hell, nor can they be taken out thence to eternity; the reason is, because they have not a spiritual soul, but a natural, such as appertains to beasts, with the faculty however of thinking and speaking, because they were born men. Now because the hells are filled with such at this day, more than before, it is of importance that such dense darkness arising from nature, which at this day crowds and bars up the thresholds of men's understanding, be removed by light rational from spiritual.

108. *That all the angels of heaven, and all men of the earth who make the church, are as one man, and that the Lord is the life of that man:* this you may see confirmed in the work concerning *Heaven and Hell*, under the following articles: 1st. that the universal heaven, in a complex, has

reference to one man, n. 59 to 67: 2d. that each society in the heavens has reference to one man, n. 68 to 72: 3d. that hence every angel is in a perfect human form, n. 73 to 77: and 4th. that heaven in the whole and in part has reference to man, which is from the Divine Human of the Lord, n. 78 to 87: likewise that there is a correspondence of all things of heaven with all things of man, n. 87 to 102: that the like may be said of the church of the Lord in the earth, n. 57. That heaven is as one man, experience has taught, and reason teaches. EXPERIENCE: it has been granted [me] to see a society consisting of thousands of angels, as one man of middling stature; likewise societies consisting of fewer in like manner: but this does not appear to the angels in the society, but to the angels who are out of that society at a distance, and then when a society is to be purified from strangers; when this takes place, all they who constitute the life of the society are within that man, but they who do not constitute [the life] are out of him, these are removed, and those remain. It is similar with the universal heaven before the Lord: hence and from no other cause it is, that every angel and spirit is a man in a similar form in which he was a man on earth. That the church in the earth also is before the Lord as a man, has not been seen, but heard; likewise that it is also distinguished into societies, and that every society is a man; likewise that all who are within that man are within heaven, but they who are out of him are in hell; the cause of this has also been mentioned, viz.: that every man of the church is also an angel of heaven, for he becomes an angel after death: moreover the church in the earth, not only, together with the angels, constitutes the interiors of that man, but also the exteriors, which are called cartilaginous and bony: this the church constitutes, because men of the earth are endued with a body, in which the ultimate spiritual principle is clothed with the natural; this constitutes the conjunction of heaven with the church, and of the church with heaven. FROM REASON: that heaven and the church are a man, in the concrete or complex, greatest, less, and least, the sole cause is, because God is a man, and hence the Divine Proceeding, which is the Divine from him, is similar in every thing, least and greatest, which is man; for as was said above, the Divine is not in space and extended, but causes spaces and extensions to exist in the ultimates of his creation, in the heavens apparently, in the world actually: but still spaces and extensions are not spaces and

extensions before God, for he is in his Divine every where: this is manifestly evident from this [circumstance,] that the universal angelic heaven, with the church, is, before the Lord as one man; in like manner a society consisting of thousands of angels, although their habitations appear extended through much space: and it is also evident from this [consideration,] that the universal heaven, likewise an entire society in heaven, can, at the good pleasure of the Lord, appear as a man, great or small, as a giant or as an infant, and yet it is not the angels, who so appear, but the Divine in them; for the angels are only recipients of the Divine from the Lord, and the Divine in them constitutes the angelic principle, and thence heaven. Since angels are only recipients, and the Divine in them constitutes the angelic principle and heaven, it is evident that the Lord is the life of that man, that is, of heaven and the church.

109. *Consequently, that as life is in singular and most singular things of man, and knows all their state; so the Lord is in singular and the most singular things of the angels of heaven, and of the men of the church.* That life is in singular, and the most singular things of man, is, because the many various and divers things in man, which are called members, organs, and viscera, so make one, that man knows no otherwise than that he is a simple, and not a compound [being]. That life is in the most singular things of man, is evident from this consideration, that from his own life he sees, hears, smells, and tastes, which could not be effected unless the organs of those senses also lived from the life of his soul; likewise from this consideration, that the whole surface of the body is endued with the sense of touch, it is the life which causes that sense, and not the skin without the life: it is evident also from this circumstance, that all the muscles under the skin are subject to the arbitrement of the life of man's will and understanding, and are moved at their nod, thus not only the hands and feet, and the whole body, but also the tongue, the lips, the face, with the whole head; the latter things and the former cannot be moved by the body alone, but by the life from the will and understanding, together with the life in the members themselves; it is the same with every one of the viscera in the body, each of which performs therein its own office, and acts obsequiously according to the laws of order inscribed on it, but this is from the actuation of the life, in a manner unknown to man, by motion in all and singular things from the heart and

lungs, and by sense in all and singular things from the cerebellum. That life is in singular and in most singular things of man, is because the animal form, of which we have treated above, is the form itself of life; for life from its first fountain, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, a man, and from man an angel, wherefore from the ultimates, which are created from it, it adjoins to itself things conformable, whereby man may exist, in whom it may live. Hence it is evident, that life is in singular and most singular things of man; and that the part or even particle in which life is not, becomes dead and is dissociated. Now whereas men and angels are not lives, but only recipients of life from the Lord, and the universal heaven, with the church, before the Lord is as one man, it is evident that the Lord is the life of that man, that is of heaven and of the church, and also that he is omnipresent and omniscient in singular and most singular things of the angels of heaven and men of the church. Because the universal heaven, with the church, before the Lord is as one man, and according to the [divine] arbitrement great or small, as a giant or as an infant, it is manifest that the life or spiritual [principle] which proceeds from the Lord, is not in space, or extended, with the angels of heaven and with men of the church; consequently that spaces and times are to be removed from the ideas, that the omnipresence and omniscience of the Lord with all and every one may be comprehended.

110. *That the Lord is also present with those who are out of heaven and the church, who are in hell, or will come into hell, and knows all their state, from the intellectual faculty with which every man is endowed, and from the opposite.* Every man has three degrees of life a lowest in common with the beasts, and two superior which are not common with them; by these two superior degrees man is man: with the evil these degrees are closed, but open with the good; but these degrees are not closed with the evil in regard to the light of heaven, which is wisdom, which proceeds from the Lord as a sun, but they are closed in regard to the heat, which is love, which together thence proceeds: from this circumstance it is, that every man, even an evil one, has the faculty of understanding, but not the faculty of willing from celestial love; for the will is the receptacle of heat, that is, of love, and the understanding is the receptacle of light, that is, of wisdom, from that sun. That every man is

not intelligent and wise, is, because he, who is not, has by his life closed in himself the receptacle of that love; which being closed, he is not willing to understand any other thing than what he loves, for this he wills and loves to think, and thence also to understand. Now inasmuch as every man, even an evil one, has the faculty of understanding, and that faculty is from the influx of light from the sun which is the Lord, it is evident that the Lord is also present with those who are out of heaven and the church, who either are in hell or will come into hell: from that faculty it also is, that man can think and reason concerning various things, which beasts cannot do; and also it is from that that he lives for ever. Another reason of the Lord's omnipresence in hell, is because the universal hell is before the Lord, equally as the universal heaven, as one man, but as a man-devil, or a man-monster, with which all things are in opposition to those which are in the divine man-angel, wherefore from this latter man is known all that is in the former, that is, from heaven, all that is in hell; for from good is known evil, and from truth what is false, thus all the quality of the latter from the quality of the former. There are three heavens, and there are three hells; and as the heavens are distinguished into societies, so also are the hells, and every society of hell corresponds, from opposition, to a society of heaven; the correspondence is as between good affections and evil affections, for all societies are affections: thus, in like manner, as every society of heaven, in the view of the Lord, is as one man-angel, in the likeness of his own affection, as was said above, so every society of hell, in the view of the Lord, is as one man-devil, in the likeness of his own evil affection: it has also been given [me] to see this: they appear indeed as men, but monstrous: I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, dry tones of voice, external speech, and gestures similar: they are all in lascivious loves and no one in chaste love, the delights of their will are evils, and the delights of their thoughts are falses.

111. *That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding how the Lord is the all in all of heaven and the church, and that we are in the Lord, and he in us.* By all things of heaven and the church is understood divine truth and divine good, the former is from the light of the sun of heaven, which is wisdom, and the latter is from the heat of the

lungs, and by sense in all and singular things from the cerebellum. That life is in singular and in most singular things of man, is because the animal form, of which we have treated above, is the form itself of life; for life from its first fountain, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, a man, and from man an angel, wherefore from the ultimates, which are created from it, it adjoins to itself things conformable, whereby man may exist, in whom it may live. Hence it is evident, that life is in singular and most singular things of man; and that the part or even particle in which life is not, becomes dead and is dissociated. Now whereas men and angels are not lives, but only recipients of life from the Lord, and the universal heaven, with the church, before the Lord is as one man, it is evident that the Lord is the life of that man, that is of heaven and of the church, and also that he is omnipresent and omniscient in singular and most singular things of the angels of heaven and men of the church. Because the universal heaven, with the church, before the Lord is as one man, and according to the [divine] arbitrement great or small, as a giant or as an infant, it is manifest that the life or spiritual [principle] which proceeds from the Lord, is not in space, or extended, with the angels of heaven and with men of the church; consequently that spaces and times are to be removed from the ideas, that the omnipresence and omniscience of the Lord with all and every one may be comprehended.

110. *That the Lord is also present with those who are out of heaven and the church, who are in hell, or will come into hell, and knows all their state, from the intellectual faculty with which every man is endowed, and from the opposite.* Every man has three degrees of life a lowest in common with the beasts, and two superior which are not common with them; by these two superior degrees man is man: with the evil these degrees are closed, but open with the good; but these degrees are not closed with the evil in regard to the light of heaven, which is wisdom, which proceeds from the Lord as a sun, but they are closed in regard to the heat, which is love, which together thence proceeds: from this circumstance it is, that every man, even an evil one, has the faculty of understanding, but not the faculty of willing from celestial love; for the will is the receptacle of heat, that is, of love, and the understanding is the receptacle of light, that is, of wisdom, from that sun. That every man is

not intelligent and wise, is, because he, who is not, has by his life closed in himself the receptacle of that love; which being closed, he is not willing to understand any other thing than what he loves, for this he wills and loves to think, and thence also to understand. Now inasmuch as every man, even an evil one, has the faculty of understanding, and that faculty is from the influx of light from the sun which is the Lord, it is evident that the Lord is also present with those who are out of heaven and the church, who either are in hell or will come into hell: from that faculty it also is, that man can think and reason concerning various things, which beasts cannot do; and also it is from that that he lives for ever. Another reason of the Lord's omnipresence in hell, is because the universal hell is before the Lord, equally as the universal heaven, as one man, but as a man-devil, or a man-monster, with which all things are in opposition to those which are in the divine man-angel, wherefore from this latter man is known all that is in the former, that is, from heaven, all that is in hell; for from good is known evil, and from truth what is false, thus all the quality of the latter from the quality of the former. There are three heavens, and there are three hells; and as the heavens are distinguished into societies, so also are the hells, and every society of hell corresponds, from opposition, to a society of heaven; the correspondence is as between good affections and evil affections, for all societies are affections: thus, in like manner, as every society of heaven, in the view of the Lord, is as one man-angel, in the likeness of his own affection, as was said above, so every society of hell, in the view of the Lord, is as one man-devil, in the likeness of his own evil affection: it has also been given [me] to see this: they appear indeed as men, but monstrous: I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, dry tones of voice, external speech, and gestures similar: they are all in lascivious loves and no one in chaste love, the delights of their will are evils, and the delights of their thoughts are falses.

111. *That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding how the Lord is the all in all of heaven and the church, and that we are in the Lord, and he in us.* By all things of heaven and the church is understood divine truth and divine good, the former is from the light of the sun of heaven, which is wisdom, and the latter is from the heat of the

sun of heaven, which is love; the angels, in proportion as they are recipients of those principles, are heaven in general, and are themselves heavens in particular; and men, in proportion as they are recipients of them, are the church in general, and churches in particular: there is not given any thing with any angel, which makes heaven in him, nor any thing with any man, which makes the church in him, but the Divine proceeding from the Lord; for that all the truth of faith and all the good of love is from the Lord, and nothing thereof from man, is known. From these considerations it is evident, that the Lord is the all and in all of heaven and the church. That we are in the Lord, and he in us, the Lord himself teaches in John: '*Jesus said, he who eateth my flesh, and drinketh my blood, dwelleth in me and I in him*,' vi. 56: and again: '*In that day ye shall know, that ye are in me, and I in you*,' xiv. 20, 21: and elsewhere, that '*in him we live, and move, and have our being*.' All the angels of heaven, and all the men of the church are in the Lord, and the Lord in them, when they are in that celestial man spoken of above: angels and men are then in the Lord, because they are recipients of life from him, thus are in his Divine, and the Lord is in them, because he is life in recipients. From these considerations it is evident, that all those who are in a natural idea concerning the Lord, can have no understanding of his divine omnipresence, otherwise than as intuitive, when notwithstanding it is actual, such as is the omnipresence of the holy spirit, which is the Divine Proceeding.

112. *That the omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by him that he is in first principles and in ultimates, also in the centre and in the circumference, and that uses are what he is in.* That it is so may appear from the creation of the universe, from the life of man, and from the essence of uses. The CREATION OF THE UNIVERSE cannot be better seen in any other way than from the types thereof in the heavens: there creation is perpetual and instantaneous, for in the spiritual world earths exist in a moment, and upon them paradisiacal gardens, and in these, trees full of fruits, also shrubs, flowers, and plants of all kinds, which, when viewed by a wise [man], are found to be correspondences of the uses in which the angels are, to whom they are given for reward; they have also houses bestowed on them, full of utensils and decorations according

to their uses; raiment also is given to them according to their uses, and likewise food which is eatable and relishing according to uses; besides pleasant conversations, which also are uses, because they are recreations: all these things are given gratis, but still on account of the uses which they perform: in a word, the universal heaven is full of uses, so that it may be called the very kingdom of uses. On the other hand, they who do not perform uses, are sent into the hells, where they are compelled by a judge to labor, and if they refuse, no food is given them, nor clothing nor a bed to lie on, and they are laughed at by their associates as servants by their masters; it is also permitted them by the judge, [*ut illorum mancipia sint*] to use them as their slaves, and if they withdraw others from their labors they are severely punished, this and that is done until they are compelled; but they who cannot be so compelled, are cast out into deserts, where a piece of bread is daily given them, and water to drink, and they dwell solitary in miserable cottages or in caves; and because they perform no uses, the earth where they are, is so barren, that the least appearance of turf, on which is grass, is rarely seen. In deserts and in hells I have seen several of noble descent, who in the world gave themselves up to idleness, who courted offices, and performed the functions thereof, not for the sake of use, but for honor and gain, which were the only uses to them. The uses which they perform in the heavens, and the labors which they do in the hells, are partly like those which exist in the world, but still the uses for the most part are spiritual [uses], which cannot be described by any natural language, and, what I have often wondered at, do not fall into the ideas of natural thought: such is the spiritual [principle] in most cases. From the perpetual and instantaneous creation of all things in the heavens may be seen, as in a type, the creation of the whole world with its earths, that there is nothing therein created but for use; in general, one kingdom of nature for another, the mineral kingdom for the vegetable, this for the animal, and both for the human race, that the latter may serve the Lord in performing uses to the neighbor. FROM THE LIFE OF MAN, in which, if viewed from the creation of all things in him, there will not be found a part which is not for use, not a fibre or vessel in the brains, in the organs of the senses, in the muscles, nor in any of the viscera of the thorax and abdomen, or in the rest, which is not for some use in general and in particular, thus not for itself, but for all about it and the whole together [*propter*

omnia et consocia]: the greater forms themselves, which are called members, sensories, mucles, viscera, composed and organized from fibres and vessels, are all formed from use, in use, and to use, so that they may be simply called uses, of which the whole man is composed and formed; whence it manifestly appears, that their origin is from use only, and that they have use only for their end. That every man in like manner is created and born for use, is manifestly evident from the use of all things in him, and from his state after death, when, if he does not perform any use, he is accounted so vile, as to be cast down into infernal prisons, or into desert places: that man is born that he may be use, the life also manifests, for the man whose life is from the love of uses, is altogether different to him whose life is from the love of idleness [*otii*], by which is meant a life consisting only in conversation, entertainments and diversions: the life of the love of use is the life of the love of the public good, and also of love of the neighbor, and of the love of the Lord, for the Lord does uses to man by man, whence the life of the love of use is divine spiritual, wherefore every one who loves good use, and from the love thereof does it, is loved by the Lord, and is received with joy in heaven by the angels: but the life of the love of idleness is a life of the love of self and of the world, and hence is a merely natural life, which does not hold the thoughts together but diffuses them abroad into every vanity, and thereby turns man away from the delights of wisdom and immerses him in the delights of the body only, and of the world, with which evils cohere; wherefore after death he is let down into the infernal society to which he addicted himself in the world, and there is compelled to labor through hunger and scarcity of food. By uses, in the heavens and earths, are understood ministries, functions, studies of life, employments, various family exercises, labors, consequently all things which are opposite to idleness and indolence. FROM THE ESSENCE OF USES: the essence of uses is the public good; the public good, in the most general sense, with the angels, is the good of the whole heaven, in a sense less general the good of the society, and in a particular sense the good of each individual of the society. But with men, the essence of uses, in the most general sense, is the good of the whole human race both spiritual and civil, in a sense less general the good of their country, in a particular sense the good of society, and in a singular sense the good of each individual; and whereas those goods constitute their essence, love is their

life, since all good is of love, and in love there is life: in this love is every one, who is delighted with the use in which he is for the sake of the use, whether he be a king, magistrate, a priest, a minister a general, a merchant, or laborer: every one who is delighted with the use of his function for the sake of the use, loves his country and fellow-citizens, but he who is not delighted therewith for the sake of use, but only does it for the sake of himself, for honors and wealth, does not in his heart love his country, and fellow-citizens, but only himself and the world; the reason is, because no one can be kept by the Lord in the love of his neighbor, unless he be in some love towards the public; and no one can be in that love, but he who is in the love of use for the sake of use, or in the love of use from use, thus from the Lord. Now because all and singular things in the world were created in the beginning for use, and also all things in man were formed for use, and the Lord from creation viewed all the human race as one man, in whom every one in like manner is for use, or a use, and because the Lord himself is the life of that man, as was said above, it is evident, that the universe was so created, that the Lord is in first principles and in ultimates, also in the centre and in the circumference, that is, in the midst of all, and that uses are what he is in. From these considerations also may be comprehended the omnipresence and omniscience of the Lord.

113. *Since to the Lord appertains divine love and divine wisdom, therefore to him also appertains divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.* Love and wisdom in the Lord are not two but one, and this one is divine love, which before the angels of heaven appears as a sun: but love and wisdom proceeding from the Lord as a sun appear as two distinct [principles], love appears as heat, and wisdom as light: both these from their origin, which is the sun, act altogether as one, but are separated with angels of heaven and with men of the church; with some of them love, which is heat, is more received than wisdom, which is light, these are called celestial angels and men; and with some wisdom, which is light, is more received than love, which is heat, these are called spiritual angels and men. These things may be illustrated from the sun of the world: in that sun, fire and the origin of light are altogether one, and this one is the fiery [principle] of that sun: from this proceeds heat, and at the same time light, which appear as

two distinct things, but still from their origin they act as one: this one appears in the earth in the time of spring and summer, but they are two distinct things according to the turning of the earth to the sun, and thus also according to reception, direct or oblique: this correspondence is adduced by way of illustration. The case is similar with respect to omnipresence and omniscience; these in the Lord are one, but still they proceed from the Lord as two distinct attributes, for omnipresence has reference to love, and omniscience to wisdom, or, what is the same, omnipresence has reference to good, and omniscience to truth, since all good is of love, and all truth is of wisdom. The reason why the omnipresence of the Lord has reference to love and good, is, because the Lord is present with man in the good of his love; and the reason why omniscience has reference to wisdom and truth, is, because the Lord from man's good of love is omnipresent in the truths of his understanding, and this omnipresence is called omniscience; as in particular with one man so in general with all.

THE END

ON

THE DIVINE LOVE

AND

THE DIVINE WISDOM.

FROM THE "APOCALYPSE EXPLAINED" OF

EMANUEL SWEDENBORG.

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ON

THE DIVINE LOVE.

I. *That it is little comprehended in the world what love is, when yet it is the very life itself of man,* is evident from the question so generally asked, What is love? The reason why it is unknown is, because it does not appear before the understanding, and the understanding is the receptacle of the light of heaven, and what comes into that light, this appears interiorly, for man knows what he thinks; wherefore also he says, that this or that is in the light of his understanding, also that it is seen to be so, and he likewise prays that he may be enlightened and illuminated from God; there also is spiritual light to which natural light corresponds, by virtue whereof he says of his understanding that it sees, and by virtue whereof a wise man prays to be enlightened and illuminated of God, that is, to understand. Since therefore the understanding, and not the love, presents itself visible by thought, man, on this account, cannot have any idea concerning love, when yet love is the very soul or life of thought; and the thought, if love be taken away from it, grows cold and dies, like a flower deprived of its heat: for love enkindles, vivifies, and animates thought. Set your mind at work, and try by all the powers of meditation, whether you can think without some affection which is of the love, and you will discover in yourself that it is impossible: hence it is evident, that love is the life of the understanding, and of the thought thence derived, and what is the life of the understanding and of the thought thence derived, this also is the life of the whole man, for it is the life of all the senses, and the life of all the motions, thus it is the life of the organs by which the senses and motions exist: that it is also the life of the rest of the viscera, will be seen in what follows. Another reason why it is unknown what

love is, is, because the love of man is universal life; by universal life is meant life in things most singular, for from these it is called universal, as what is common or general is so called from the parts of which it consists: the principle, which is thus universal, is perceived no otherwise than as one (or a unit,) and one (or a unit,) without a singular perception of singulars, is obscure, and may be compared with the very bright light which blinds the eye: such also is the Universal Divine principle in the most singular things of the world, wherefore also it is so obscure to men, that it does not appear before the open eye, but only before the closed eye, since every thing of the world is the work of the Divine Love and of the Divine Wisdom, and wisdom in its most singular things is the very bright Divine light which blinds, as was before observed.

II. *That the Lord alone is love itself, because life itself, and that man and angel is only a recipient.* This has been illustrated by many prior considerations, to which the following may be added, namely, that the Lord, as being the God of the universe, is uncreated and infinite; but man and angel are created and finite. What is uncreated and infinite, is the Divine (principle) itself in itself; from this principle man cannot be formed, for thus he would be divine in himself, but he may be formed of things created and finite, in which the Divine (principle) may dwell, and to which it may communicate its life, and this by heat and light from itself as a sun, thus from its own divine love; comparatively as the germinations of the earth, which cannot be formed from the essence itself of the sun of the world, but from the created things of which the ground consists, in which the sun, by its heat and light, can inwardly dwell, and to which it can communicate as it were life. From which considerations it is evident, that man and angel are not life in themselves, but only the recipients of life; whence also it follows, that the conception of man from a father is not any conception of life, but only the conception of the first and purest form receptible of life, to which as a stamen or initiament are successively added in the womb the substances and materials adapted to the reception of life in its order and in its degree.

III. *That life, which is the divine love, is in a form.* The divine love, which is life itself, is not simple love, but is the Divine-Proceeding, and the Divine-Proceeding is the Lord

Himself: the Lord indeed is in the sun, which appears to the angels in the heavens, from which proceeds love as heat, and wisdom as light; nevertheless, love with wisdom is also Him out of the sun; distance is only an appearance; for the Divine (being or principle) is not in space, but is without distance, as was said above; the reason why distance appears, is, because the divine love, such as it is in the Lord, cannot be received by any angel, since it would consume them, being in itself more ardent than the fire in the sun of the world, wherefore it is diminished successively by infinite circumvolutions, until it comes tempered and accommodated to the angels, who are besides veiled with a thin cloud, lest they should be injured by its ardency: this is the cause of the appearance of distance between the Lord as a sun, and between heaven where the angels are; howbeit, the Lord himself is present in heaven, but in a manner adapted to reception. The presence of the Lord is not as the presence of man, who fills space, but presence without space, consisting in its being in things greatest and things least, thus Himself is in things greatest and Himself in things least. I am aware that this is a subject of difficult apprehension by man, because he cannot, without difficulty, remove space from the ideas of his thought; but it is comprehensible by the angels, in whose ideas there are no spaces, this being the difference between spiritual thought and natural. Since therefore the love proceeding from the Lord as a sun is the Lord Himself, and that love is life itself, it follows that the love itself, which is life, is a man, and thus that it contains, in the form of what is infinite, all and singular the things appertaining to man. These conclusions also are consequences flowing from what was before said concerning the life of all things from the Lord, also concerning His providence, omnipotence, omnipresence, and omniscience.

IV. *That that form is a form of use in every complex* follows as a consequence, since the form of love is a form of use, for the subjects of love are uses, inasmuch as love wills to do goods, and goods are nothing else but uses: and whereas the divine love infinitely transcends every other, therefore its form is a form of use in every complex.

That it is actually the Lord Himself, who is with the angels in the heavens, and with men in the earths, and in

them, also conjoined to them by love, although He is infinite and uncreate, whilst an angel and a man is created and finite, cannot be comprehended by the natural man, so long as he is incapable of being withdrawn from a natural idea concerning space by illustration from the Lord, and thereby of being let into light concerning spiritual essence, which, viewed in itself, is the Divine-Proceeding itself, accommodated to every angel, both to an angel of the supreme heaven, and to an angel in the lowest heaven; and also to every man, both wise and simple; for the Divine (principle) which proceeds from the Lord, is divine from what is first, even to what is last or ultimate; which last or ultimate things are what are also called bony, that is, flesh or bone; that those things were also made divine by the Lord, He taught the disciples, when He said, "*That a spirit hath not flesh and bones, as ye see Me have,*" Luke, xxiv., 39; and still He entered in through the doors that were shut, and was made invisible, which manifestly testifies that the last or ultimate things of man in Him were also made divine, and that hence there is a correspondence with the last or ultimate things of man. But in what manner the Divine-Proceeding, which is the real and only life, can be in things created and finite, shall now be shown: that life does not apply itself to man, but only to the uses in which he is employed; uses themselves viewed in themselves are spiritual, and the forms of uses, which are members, organs, and viscera, are natural; nevertheless, they are series of uses, so that there is not given a particle, or the least of any particle, in any member, organ, and viscus, which is not a use in form; the divine life applies itself to the uses themselves in every series, and thereby gives life to every form, hence man has a life which is called his soul: this truth indeed appears to transcend the apprehension of men, but not the apprehension of angels; neither does it so transcend the human understanding, since it is capable of being seen, as through a window, by those who are willing to see it; it does not transcend my understanding, which is rationally enlightened.

V. *That man in particular is in such a form,* can be seen by those alone who survey all things which are in man, not only with an anatomical eye, but also with a rational eye: he who surveys them at the same time with a rational eye, will see that all the singular things, and the most singular therein, are formed from use, and for use, and

that every part and particle has a function in general, and that the general use, which is the general good, regards what is most singular as itself therein, and, on the other hand, what is most singular regards itself in what is general: agreeably to this law, all things which are in the body, from the head to the soles of the feet, are one, insomuch that man does not at all know that he consists of so many myriads of parts of various and diverse functions: to illustrate this subject, it may be useful to survey the structure of the lungs and wind-pipe with the rational eye, and to consider their uses. In regard to the *lungs*, their most general use is respiration, which is effected by admitting the air through the larynx, the wind-pipe, the bronchia, and their branches, into the small vessels of the little lobes, whereby they alternately expand and contract themselves. By these means also they induce reciprocal motions in the universal organical body and all its members; for the heart and the lungs are the two fountains of all the general motions in the universal body, by virtue whereof all and singular things are brought forth into their activities and vital functions. They also consociate the moving voluntary life, which derives its auspices from the cerebrum, with the moving natural life, which flows from the government of the cerebellum. Their use also is to arrange all the viscera of the body, especially the moving viscera which are called moving muscles, that the will may perform its motions in concord, and without a breach in any part. Their use also is, not only to concur with all the sounds of speech, and with all the sounds of singing, but also to produce them as from the womb. Their use also is, to receive themselves all the blood of the body from the right part of the heart, to purify it from what is viscous and dusty, to reject these substances, and to supply it with new elements, as so much food, from the imbibed air, and thus to send it back in a renewed state into the left chamber of the heart, by converting the venous blood into arterious; thus the lungs, in respect to the blood, act as a strainer, as a cleanser, as a repairer, as a preparer, and also as a purifier of the air. Added to these uses of the lungs, there are several others both general and particular, and every pore and every lobe therein is a partner in all the offices, that is, uses, some nearer and some more remotely. In regard to the *wind-pipe*, its uses are, 1, to afford a way for the vital air and animal

spirit of the lungs to flow forwards and backwards, and to accommodate itself to their singular and diverse modes of acting, both in inspiration and expiration: 2, to examine and correct the air imbibed into the lungs, lest any thing hurtful should flow in, and to distend with vapors the air issuing from the lungs, and thus to set it free from its debilities, and to blow it out, and also in general by excretion to purge the lungs from viscous phlegm: 3, to serve the larynx and the epiglottis as a pillar of security, or to adapt itself altogether to its motions and tremulous vibrations; to arrange the walls of its channel, that the air may strike upon it, and to extend its coat (or membrane) that when the air strikes upon it, it may give a tremulous motion, and thus to excite the rudiment of sound, which the larynx and glottis may form into singing or speech, that is, may modify; also to moisten the larynx continually with a vaporous dew: 4, to supply aid, and to assist the neighboring œsophagus in its office of swallowing: 5, to infuse the alternate respiratory motions of the lungs into the neighboring parts, and by or through them into the parts remote or ultimate, namely, into the œsophagus, through this with the diaphragm into the stomach, and thus into the viscera of the abdomen, also into the ascending cacobilis, and the descending jugular vein, also into the sympathetic nerves of the great intercostal and the *nervus vagus*, and thus to renew the moving life of the body: 6, to insinuate into the neighboring parts, and through these into the highest and lowest parts, its own sonorous tremblings, and those of the larynx, and to excite the arterious blood in its endeavor to reach the head and the brain, and the venous blood in its reflux from the head and the brain, and by a general modification to exhilarate and animate, and thereby renew the sensual life of the body. Moreover from the wind-pipe, and at the same time from the larynx and the bones of the epiglottis, which are not here mentioned, the mind endowed with understanding, and cultivated by sciences, with the advantages of anatomical instruction and of ocular evidence, may be taught and may learn in what manner nature modulates sounds, and moderates their numbers articulately: there is nothing lies concealed in the sciences of acoustics, of music and of harmony, so profound and so mysterious, and nothing in the vibrations and tremblings of a continuous body, and in the modifications of a contiguous volume or

atmosphere, so hidden and so penetrating, which a spiritual principle from the inmost things of nature does not collect into one, and confer upon these organs, and at the same time upon the ear.

Similar arcana occur in all the rest of the viscera, both of the head and of the body, and still more in those which lie interiorly concealed, and cannot be examined by any eye, for the more interior any thing is, so much the more perfect. In a word, the eminent life, or excellency of life, of every member, organ, and of all the viscera, consists in this, that nothing is proper to any of them, unless it be common, and thus that in singular things there is the idea of a whole man: this arcanum, which is given as a conclusion, is, that man is a complex of all uses whatsoever, which are given both in the world merely spiritual, and in the natural world, and that every use, from the idea of the universe in itself, is as a man, but such a man as the use is, that is, his function in general: this consequence is derived to man from this circumstance, that he is a recipient of life from the Lord; for the life which is from the Lord is the complex of all uses *in infinitum*, for the Lord alone in Himself is alive, and from Him is the all of life, and unless that form of use be infinite in the Lord, it could not be given finite in any man.

VI. *That in such a form is man in the general.* By men in the most general sense is meant the whole human race, in a general sense are meant the men of one kingdom together, in a sense less general the men of one province in a kingdom, in a sense still less general the men of one city, and in a particular sense the men of one house, and in a singular sense every man: in the Lord's view, the universal human race is as one man, and all of one kingdom likewise are as one man, in like manner all of one province, also all of one city, and likewise of one house, not that the men themselves so appear together, but the uses appertaining to men; as a perfect and beautiful man, if the uses be good, viz. if men do them from the Lord; these are they who do uses for the sake of uses, that is, who love uses because they are useful to their house, to their city, province, kingdom, or to the whole world; but they who do uses not for the sake of uses, but for the sake of themselves alone, or of the world alone, appear before the Lord not as one beautiful man, but as an imperfect and deformed man; from these considerations it may be manifest, that

the Lord looks at the men of the world singly from use, and concretely from uses conjoined into the form of a man; by uses are meant the uses of every function, which relates to man's office, study, and employment; these uses are good works themselves in the sight of the Lord: inasmuch as all of one kingdom appear before the Lord as one man according to the love of uses, it is evident that all the English appear before the Lord as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians, but every nation according to uses: they, in kingdoms, who love the uses of their offices, because they are uses, appear together as a man-angel; and they who love the uses of their offices for the sake of pleasure alone separate from uses, appear together as a man-devil: those traders are in the man-angel, who love trading, and wealth for the sake of trading, and at the same time look to God; but those traders are in the man-devil, who love wealth, and trading for the sake of wealth alone; with the latter there is avarice, which is the root of all evils, but not with the former, for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place and trading in the second, is avaricious; persons of this description are indeed useful to a kingdom, but only when they die, on which occasion their wealth circulates for the public use of trade; the advantage of the kingdom resulting from that wealth, in such case, is an advantage to the kingdom, but not to their souls. In one word, the procuring of wealth by trading, for the sake of wealth alone, is Jewish trading, but the procuring of wealth by trading, for the sake of trading, is Dutch trading; to the latter, opulence is no hurt, but to the former, for these benefit the republic, by accumulating wealth there, and enriching it, but they do not benefit their own souls.

VII. *That heaven is in such a form.* In the *Arcana Cœlestia* it has been shewn that the universal heaven is distinguished as into provinces, according to the uses of all the members, organs, and viscera of the human body, and that it is known by the angels in what province these or those societies are, as what are in the province of the eyes, what in the province of the ears, of the nostrils, of the mouth, and of the tongue, also what in the province of the organs of generation; all the societies, which are in those provinces, correspond altogether to the uses of the said

members, organs, and viscera, in man: it is by virtue of this correspondence that the universal heaven appears before the Lord as one man, in like manner, every province of heaven, and every society of a province; it is also by virtue of that correspondence, that all angels and all spirits are men, in all respects like to men in the world; the reason is, because the Divine (principle) proceeding from the Lord, which is life and form, is man in the greatest things, and in the least, as has been occasionally before said. This correspondence in general and in particular has been treated of in the *Arcana Cœlestia*, in the following articles there, n. 3021, 3624—3629, 3636—3643, 3741—3745, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4527—4533, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10030. That hell also may be in that form, every one therein is compelled to labor, but whereas they who dwell there do not perform those uses from love, but from the necessity arising from food and clothing, therefore they appear indeed as a man, but as a man-devil, concerning whom see just above.

VIII. *That all things of the world also have respect to a like form.* By all things of the world are meant things animate, as well those which walk and creep on the earth, as those which fly in the heavens, and which swim in the waters; vegetables also are meant, both trees and shrubs, flowers, plants and grasses; but the waters and matters of the earth are only the means of their generation and production.

From no other source than from the creation of the universe, and finally of the earth, and of all things in the former and the latter, can it be better seen, that the divine love, which is life itself, and which is the Lord, is in the form of the forms of all uses, which form is man, for from creation there is not any thing given upon the earth which is not for use: the whole mineral kingdom is full of uses, nor is there in it a grain of dust, or a clod of dust, which is not for use; the whole vegetable kingdom is full of uses, nor is there given a tree, a plant, a flower, or a blade of grass, which is not for use; yea, nor any thing in a tree, in a plant, a flower, and a blade of grass, which is not for use, each being a form of its own use; the whole animal kingdom is also full of uses, nor is there given an animal, from a worm to a stag, which is not for use, and also the

form of its use; in like manner all other things, which are upon the earth, even to the sun: in a word, every point of what is created and of the creatures is a use, yea, is in a series ascending from use in first principles to use in last, thus from use to use continually, a manifest proof that the Creator and Former, who is the Lord, is the infinite complex of all uses, in His essence love, and in His form a man, in whom is that complex: who can possibly be so insane and irrational, (if he be willing to submit the above considerations even to the judgment of common sense) as to think that the above effects are produced by a dead sun, and thence by a dead nature?

IX. *That there are as many uses as there are affections.* That the divine love is life itself, and that hence the love appertaining to man is his life, is confirmed by many testimonies, but the most distinguished of those testimonies is the consideration, that the spirit of man is nothing but affection, and that hence man after death becomes an affection; if he be an angel of heaven, an affection of good use, and if he be a spirit of hell, an affection of evil use; hence it is, that the universal heaven is distinguished into societies according to the genera and species of affections, and in like manner hell from the opposite principle; hence it is, that whether we speak of affections, or speak of societies in the spiritual world, it is the same thing: by affections are meant the continuations and derivations of love: love may be compared to a fountain, and affections to the streams issuing from it; and it may be compared to the heart, and affections to the vessels thence derived and continued; and it is a known thing that the vessels, which convey the blood from the heart, in every point resemble their heart, so as to be as it were its extensions; hence the circulations of the blood from the heart through the arteries, and from the arteries into the veins, and back again into the heart: such also are affections, for they are derived and continued from the love, and produce uses in forms, and therein advance from the first principles of uses to their last, and from these return to the love from whence they issued; from which consideration it is evident, that affection is love in its essence, and that use is love in its form. The result is, that the objects or ends of affections are uses, and that hence their subjects are uses, and that the forms themselves, in which they exist, are effects, which are their effigies, in which they advance from the

first end to the last, and from the last end to the first, and by which they perform their works, offices, and exercises: who cannot see, from these considerations, that affection alone in itself is not any thing, and that it becomes something by being in use, and that neither is the affection of use any thing but idea, unless it be in form, and that neither is the affection of use in form any thing else but potency, but that affection then first becomes something when it is in act, which act is the use itself, which is meant, which in its essence is affection: now since affections are the essences of uses, and uses are their subjects, it follows that there are as many affections as there are uses.

X. *That there are genera and species of affections, and differences of species, in infinitum, and in like manner of uses,* may be manifest from the human body, and from the human race, and from the angelic heaven, also from the animal kingdom and the vegetable kingdom: in each there are genera of affections or of uses, together with species and differences innumerable, for there is not given any thing the same, but various, and this variety is every where distinguished into genera and species, and both the former and the latter into differences, and the differences in themselves are infinite, because from what is infinite; that this is the case, may be obvious to every one from human faces, no one of which has been given altogether like to another, so as to be the same, from the day of creation, nor can be given to eternity, thus neither is any the least thing given in the human body, which is the same with another; the case is similar with affections and their uses. That the case is similar with affections, and consequently with uses, man is in such deep ignorance of, that he inquires, What is affection and what is love? wherefore this cannot be illustrated from any other source than from heaven, where all, by virtue of the divine love, which is life itself, are affections: the divine love there, which is life itself, is distinguished into two kingdoms, one wherein love to the Lord reigns, and the other wherein charity towards the neighbor reigns; love to the Lord involves uses in regard to their source, and love towards the neighbor involves uses in regard to their subject: the divine love, which is life itself, is also further distinguished into lesser kingdoms, which may be called provinces, and these again into societies, and societies into families and into houses: such in the heavens are the distinctions of the divine love into

genera and into species, and these again into their distinctions, which are meant by differences; the reason why affections are so distinguished, and in like manner uses, is, because every angel is an affection, and also is a use.—Since in hell all things are in opposition to the things which are in heaven, so also is the love; diabolical love, which is death itself, is there also distinguished into two kingdoms, one wherein the love of self prevails, the other wherein the love of the world prevails; the love of self involves evil uses in regard to their source, which is from self, and the love of the world involves evil uses in regard to the subject, which uses, since they are done from self, are also done for the sake of self, for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on: like distinctions of affections exist in the human body, in like manner of uses, since, as was said above, all things of man correspond to all things of heaven: the heart and the lungs in man correspond to the two kingdoms of heaven; the members, the organs, and the viscera, in man, correspond to the provinces of heaven, and the contextures of every member, organ, and of all the viscera, correspond to the societies of heaven: inasmuch as these things in general and in particular are uses, and uses live from the life which is the love, their life can be called nothing else than the affection of use. As it is in the human body, and also in heaven, so also it is in the whole human race; since this, like heaven, is before the Lord as one man; agreeably to what was observed above. That the animals of the earth, and also its vegetables, are in like manner distinguished into genera and species, and into the differences of the former and the latter, is a known thing.

There are also in the animal kingdom two universals, in one are the beasts of the earth, and in the other the fowls of the heaven; and there are likewise in the vegetable kingdom two universals, in one are the trees of fruit, in the other are plants of seeds; from the former and the latter it may also be seen, that there are genera and species of affections, and differences of species, *in infinitum*, in like manner of uses, since, as was said above, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

XI. *That there are degrees of affections and of uses.*—

There are continuous degrees and there are discrete degrees, the former and the latter being in every form both in the spiritual world and the natural world; all are acquainted with continuous degrees, but few are acquainted with discrete degrees, and they who are not acquainted with these latter, grope as in the dark whilst they investigate the causes of things; both kinds of degrees are described in the work concerning *Heaven and Hell*, n. 38: continuous degrees, which all are acquainted with, are as degrees of light decreasing to shade, of heat to cold, of rarity to density; such is the degree of light, of heat, of wisdom, and of love, in every society of heaven; they who are in the midst of the society, are in a clearer light than they who are in the ultimates, the light decreasing according to distance from the midst even to the ultimates; the case is the same with wisdom; they who are in the midst or centre of the society being in the light of wisdom, but they who are in the ultimates of heaven, or the circumference, being in the shade of wisdom, and being simple; the case is the same with love in the societies, since the affections of love which make wisdom, and the uses of affections, which make the life of the inhabitants there, continually decrease from the midst or centre even to the ultimates or circumferences. These are continuous degrees; but discrete degrees are altogether different, the latter proceeding not in a superficies to the sides around, but from highest to lowest, wherefore they are called degrees descending; they are discrete as efficient causes and effects, which again become efficient even to the ultimate effect, and are as a producing force to the forces produced, which again become producing (forces) even to the last product; in a word, they are degrees of the formation of one thing from another, thus from the first or supreme, to the last or lowest, where the formation stops; wherefore things prior and things posterior, also things superior and inferior, are those degrees: all creation is effected by these degrees, and all production is by them, and all composition in the nature of the world in like manner, for if you unfold any compound subjects, you will see that one thing therein is from another, even to the outermost, which is common to all; the three angelic heavens are distinguished from each other by such degrees, wherefore one is above another; the interiors of man, which are of his mind, are also distinct from each other by such

degrees ; in like manner light, which is wisdom, and heat, which is love, in the heavens of angels and in the interiors of men; the light itself which proceeds from the Lord as a sun, and likewise the heat itself, which also thence proceeds, are distinguished into the same degrees, wherefore the light in the third heaven is so refulgent, and the light in the second heaven is so bright, as to exceed a thousand times the mid-day light of the world ; in like manner the wisdom, for light and wisdom in the spiritual world are in a like degree of perfection, wherefore the degrees of affections are similar, and because the degrees of affections are similar, so likewise are the degrees of uses, for the subjects of affections are uses. It is further to be noted, that in every form both spiritual and natural, there are degrees both discrete and continuous, for without discrete degrees, there is no interior principle in the form, which may constitute a cause or soul, and without continuous degrees there is no extension or appearance of it.

XII. *That every use derives its life from the common (use,) and that from it flow-in the necessary, the useful, and the delightful things of life according to the quality of the use, and the quality of its affection,* is an arcanum not as yet discovered ; something of it indeed appears in the world, but not in such clearness that it can be seen so ; for in the world every man receives from the community the necessaries, the conveniences, and the delights of life, according to the excellence and extent of his administration.—Some are remunerated from the community, some are enriched from the community; the community is as a lake from which remunerations and wealth flow ; uses and studies, which are of the affection, determine and produce those things : nevertheless it cannot be concluded from these considerations, that uses themselves are in themselves of such a quality, because in the world the evil as well as the good, they who perform no uses, also they who perform evil uses, are sometimes remunerated and enriched equally with those who perform good uses ; it is otherwise in the spiritual world, where uses are stripped naked, and it is revealed from what origin they are, and in what place they are in the spiritual man, which is the Lord in heaven ; every one is there remunerated according to the excellence of use, and at the same time according to the affection of use ; no one that is idle, is there tolerated, no slothful vagabond, no indolent boaster of the studies and labors of

others, but every one must be active, skilful, attentive and diligent in his own office and business, and must place honor and reward not in the first but in the second or third place: according to these circumstances, there is an influx amongst them of necessaries, of the useful things of life, and of the delightful things of life; the reason why these things flow-in from what is common (or general), is, because those things are not procured as in the world, but exist in a moment, and are even given gratis of the Lord, and because there is a communication and extension of all thoughts and affections in the spiritual world, and a communication and extension of the affections of uses according to their quality in heaven, and because all who are in the heavens are affected and delighted with uses, the necessaries, the useful, and delightful things of life, re-flow and redound to its centre of uses, and as the fruit of use to him who does the use. The necessaries of life, which are given gratis from the Lord, and which exist in a moment, are food, clothing, and habitation, which altogether correspond to the use in which the angel is; the useful things are those which are subservient to those three things, and are a delectation to him, besides various things on the table, for garments, and in the house, beautiful according to the use, and shining according to its affections; the delightful things are those which are enjoyed with the conjugial partner, with friends, with companions, by all whom he is loved, and whom he himself loves; from every affection of use proceeds that love which is mutual and reciprocal. The reason why such things are in heaven, is, because such things are in man, for heaven corresponds to all things of man; man also, who is in the affection of use from use, or for the sake of use, is a heaven in the least form: in man there is not given any member, nor any part in a member, which does not derive from what is common or general, its necessaries, its nourishments and its delights; for in the body, what is common or general provides for things singular according to use; whatsoever one requires for its work, this is borrowed there from its neighbors, and this again from its neighbors, thus from the whole, and it in like manner communicates from its own to the rest according to want; the case is similar in the spiritual man, which is heaven, because it is similar in the Lord. From these considerations it is evident that every use is representative of all the uses in the whole body, and hence that in every

use there is an idea of the universe, and thereby the image of a man, the consequence of which is, that an angel of heaven is a man according to use, yea, if it be allowed here to speak spiritually, that use is a man-angel.

XIII. *That so far as man is in the love of use, so far he is in the love of the Lord, so far he loves Him, and loves the neighbor, and is a man.* From the love of use we are taught what is meant by loving the Lord and loving the neighbor, also what is meant by being in the Lord and being a man; by loving the Lord is meant to do uses from Him and for the sake of Him; by loving the neighbor is meant to do uses to the church, to a man's country, to human society, and to a fellow-citizen; by being in the Lord is meant the being of use; and by being a man is meant from the Lord to do uses to the neighbor for the sake of the Lord. That by *loving the Lord* is meant to do uses from Him, and for the sake of Him, is, because all good uses which man does, are from the Lord; good uses are goods, and that they are from the Lord is a known thing; and to love Him is to do, for what a man loves, this he does; no one can love the Lord in any other way, for uses, which are goods, are from the Lord, and hence are things divine, yea, the Lord Himself, with man; these are the things which the Lord can love; He cannot be conjoined by love to any man, except by His own Divine (things or principles), consequently He cannot otherwise give to man to love Him, for man cannot love the Lord from himself, but the Lord Himself must draw him, and conjoin him to Himself, wherefore to love the Lord as a person, and not uses, is to love Him from self, which is not to love. He who does uses, or things good, from the Lord, also does uses and things good for the sake of Him; these observations may be illustrated by the celestial love in which the angels of the third heaven are principled; these angels are in love to the Lord more than the angels in the rest of the heavens; both the latter and the former know that to love the Lord is nothing else but to do the good things which are uses, saying that uses are the Lord with them; by uses they understand the uses and goods of ministry, of administration, of function, as well with priests and magistrates, as with traders and laborers: the goods which do not flow from their offices, they do not call uses, but alms, benefits, and gratuities. The reason why by *loving the neighbor* is meant to do uses to the church, to a man's country, to so-

ciety, and to a fellow-citizen, is, because they are the neighbor in the extended and in the limited sense, neither can they be loved otherwise than by uses, which relate to every one's office ; by a priest the church is loved, his country, society, and a fellow citizen, thus the neighbor, if from zeal for the salvation of his hearers he teaches and leads them ; by a ruler and his deputies the church is loved, the country, society and a fellow-citizen, thus the neighbor, if from zeal for the general good they discharge their respective functions ; by judges, if from zeal for justice ; by traders, if from zeal of sincerity ; by laborers, if from rectitude ; by servants, if from fidelity, and so forth : when with the latter and the former there prevails fidelity, rectitude, sincerity, justice, and zeal, there is the love of those uses from the Lord, and from Him they have the love of the neighbor in the extended and in the limited sense ; for who that is in heart faithful, upright, sincere, just, does not love the church, his country, and fellow-citizens ? From these considerations it is now evident, that by loving the Lord is meant to do uses from Him as their source, and by loving the neighbor is meant to do uses to him as to the object of their direction, and that these uses ought to be done for the sake of the neighbor, of the use, and of the Lord, and that thus love returns to Him who is its source, and all love from Him who is its source, by love to him who is its object, returns to the love derived from Him who is its source, which return makes its reciprocality, and love is continually going and returning by deeds which are uses, since to love is to do, for if love be not done, it ceases to be love, for what is done is its effected end, and is that in which it exists. The reason why man, so far as he is in the love of uses, *is so far in the Lord*, is, because he is so far in the church, and so far in heaven, and the church and heaven are from the Lord as one man, whose forms, which are called organical superior and inferior, also interior and exterior, are constituted by all who love uses by doing them, and the uses themselves compose that man, because he is a spiritual man, which does not consist of person, but of the uses appertaining to him ; in that man are all those who receive the love of use from the Lord, and these are they who do uses for the sake of the neighbor, for the sake of uses, and for the sake of the Lord ; and since that man is the Divine [principle] proceeding from the Lord, and the Divine [principle] proceeding is the Lord in the church

and in heaven, it follows that all they are in the Lord. The reason *why they are a man* is, because every use, which in any respect is serviceable to the general good or the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection; the reason is, because in singular the things which are in the human body, there is an idea of the universe from its use, for every single part of the human body has respect to the universe as belonging to it by virtue of what it derives from it, and the universe has respect to it in itself as belonging to it by virtue of its instrumentality: it is from this idea of the universe in singular the parts of the human body, that every use therein is a man, as well in the small as in the great parts, and an organical form in the part as in the whole; yea, the parts of parts, which are interior, are men more than the compounded parts, because all perfection increases towards things interior, for all the organical forms in man are compounded of interior forms, and these of forms still more interior even to the inmost, whereby is given communication with every affection and thought of the mind of man, for the mind of man in singular its principles expatiates into all things of its body, making its excursions therein, as being the essential form of life: unless the mind had a body, man would be neither mind nor man, and hence it is that the arbitration and assent of the will of man are determined in a moment, and produce and determine actions, altogether as if the thought itself and the will were in them, and not above them. That every degree, even the least in man, is a man from its use, is not so easily apprehended by a natural idea, as by a spiritual one, man in the spiritual idea not being a person, but being a use, for the spiritual idea is without the idea of person, as it is without the idea of matter, of space, and of time; wherefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use; an angel also appears in the face according to the use in which he is principled, and its affection constitutes the life of the face: from these considerations it may be manifest that every good use is in form a man.

XIV. *That they are not men, nor in the Lord, who love themselves above all things, and the world as themselves.* They who love themselves and the world, can also perform good uses, and also do perform them, but the affections of use with them are not good, since they are from themselves

and for the sake of themselves, and not from the Lord and for the sake of the neighbor; they say indeed, and wish it to be believed, that they are for the sake of the neighbor understood in a wide and strict sense, that is, for the sake of the church, their country, the society in which they live, and their fellow-citizens; some of them also are bold enough to say, that they are for the sake of God, because grounded in His commands in the Word, and also from God, because they are good, and every good is from God, when yet the uses which they perform are for the sake of themselves, because from themselves, and for the sake of the neighbor that they may return to themselves; they are known and distinguished from those who perform uses from the Lord for the sake of the neighbor, according to the extended and strict sense of the term neighbor, by the following characters, that in singular things they have respect to themselves and the world, that they love reputation for the sake of various ends which are uses derived from themselves, that they are affected also with uses so far as they see themselves and what appertains to themselves in them; moreover their delights are all delights of the body, and they seek them from the world: their quality may be illustrated by the following comparison; themselves are the head, the world is the body, the church, their country, their fellow-citizens, are the soles of the feet, and God is the shoes; but with those who love uses from the love of uses, the Lord is the head, the church, their country, their fellow-citizens, which are their neighbor, are the body even to the knees, and the world is the feet from the knees to the soles of the feet, and themselves are the soles of the feet, adorned with a handsome shoe; hence it is evident that they are altogether inverted, and that there is nothing of man in those who perform uses from themselves, or from the love of themselves. There are two origins of all loves and affections, one is from the sun of heaven which is pure love, the other from the sun of the world, which is pure fire; they who derive love from the sun of heaven, are spiritual and alive, and are elevated by the Lord out of the proprium (or selfhood); but they, who derive love from the sun of the world are natural and dead, and of themselves are immersed in their own proprium, whence it comes to pass that they see nature alone in all the objects of sight, and if they acknowledge a God, it is with the mouth, and not with the heart: these are they who, in the word, are meant by wor-

shipers of the sun, of the moon, and of all the host of the heavens; in the spiritual world they appear indeed as men, but in the light of heaven as monsters, and their life appears to them as life, but to the angels as death: amongst these are many who in the world have been held in estimation for their erudition, and, what has often surprised me, they believe themselves wise, because they ascribe all things to nature and prudence, but the rest of mankind they call simple.

XV. *That man is not of a sound mind, unless use be his affection or occupation.* Man has external thought, and he has also internal thought; he is in external thought when he is in company, whether in such case he hears, or speaks, or teaches, or acts, and also when he writes; but the mind is in internal thought when he is at home, and gives place to his own interior affection: this latter thought is the proper thought of his spirit in itself, but the former is the proper thought of his spirit in the body: each remains with man after death, and then it is not known what the quality of the man is, until external thought is taken away from him, for in this case the thought speaks and acts from its affection. The man who is of a sound mind, will then see and hear wonderful things, for he will then hear and see that many, who in the world have discoursed wisely, have preached learnedly, have taught with erudition, have written scientifically, and have also acted prudently, as soon as the external principle of their mind is taken away, begin instantly to think insanely, and to speak and act as wildly as lunatics in the world, and, what is wonderful, in this case they believe themselves to be wiser than others. But to prevent the continuance of their insanity, they are remitted by turns into things external, and thereby into the civil and moral life which they lived in the world; when they are in company there and in heaven, there is given a recollection of their insanities, and then they see and confess that they have discoursed insanely and acted foolishly; nevertheless in the very instant of their being remitted into their interior principles, or the principles proper to their spirits, they are insane as before: their insanities are many in number, amounting to this, that they are willing to have dominion, to steal, to commit adultery, to do evil, to despise, reject, or sneer at, whatsoever is upright, just, sincere, together with every truth and good of the church and of heaven; and, what is more, they love this state of their spirit; for

the experiment has been made with several, whether they would rather wish to think sanely or insanely, and it has been found that they are rather willing to think insanely: the cause also of this their quality and character has been discovered, namely, that they have loved themselves and the world above all things, that they have not applied their minds to uses, except for the sake of honor and gain, and that they have preferred the delights of the body to the delights of the soul; such was their quality and character in the world, that they never thought sanely with themselves, except when they were in the presence of other men: the only cure of their insanity is this, that they are let into employments under a judge in hell, and so long as they are in those employments, they are not insane, for the employments in which they are occupied keep the mind as in a prison and in bonds, to prevent its expatiating into the deliriums of its lusts; they apply themselves to these employments for food, clothing, and lodging, thus unwillingly from necessity, and not freely from affection. But, on the other hand, all those in the world who have loved uses, and from the love thereof have performed them, think sanely in their spirit, and their spirit thinks sanely in their body, for that interior thought is also exterior thought, and speech is by the latter from the former, and so likewise is their action, the affection of use withholding their minds in itself, nor suffering them to expatiate into vanities, into things lascivious and filthy, into things insane and deceitful, into the unreal delights of various concupiscences; after death they become of a like character, their minds being angelical, which, when exterior thought is taken away, are made spiritual, and angels, thus recipient of celestial wisdom from the Lord. From these considerations it is now evident, that no man is of a sound mind, unless use be his affection or occupation.

XVI. *That every man is an affection, and that there are as many various affections as there are men, who have been either already born, or will be born, to eternity.* This may be manifest principally from the angels of heaven, and from the spirits of hell, all of whom are affections; the spirits of hell evil affections which are concupiscences, and the angels of heaven good affections. The reason why every man is an affection, is, because his life is love, and the continuations and derivations of love are what are called affections, wherefore affections in themselves are

loves, but subordinate to the general love as to their lord or head: since thus life itself is love, it follows that all and singular the things of life are affections, consequently that man himself is affection. The generality of people in the world will wonder that this is the case, as has been given me to know from the mouths of all who have come from the natural world into the spiritual world; as yet I have not found one who knew that he was affection, yea, few knew what affection was, and when I told them that affection was love in its continuation and derivation, they asked what is love, saying, that they perceive what thought is, but not what affection, since no one so perceives the latter; that there is such a thing as love they said that they knew from the love of a bridegroom before marriage, and from the love of a mother towards infants, and in some small degree also from the love of a father, whilst he kisses his betrothed wife or his infant, and some instead of wife said mistress: when I told them that thought is not any thing at all by itself, but by the affection which is of the love of the life of man, since it is derived from it, as what is formed is derived from what forms it, and the reason why thought and not affection is perceived, is, because what is formed is perceived, and not what forms it, as the body is perceived by its senses, and not the soul, they were struck with amazement, and in consequence thereof were further instructed on the subject by several experimental observations; as that all things of thought are from affection and according to it, also that they could not think without affection, nor contrary to it, and likewise that every one is of such a quality as his affection is, and that therefore all are explored from their affection, and no one from his speech; for speech proceeds from the thought of external affection, which consists in a desire to favor, to please, to be commended, and to be believed civil, moral, and wise men, and this with a view to the ends of internal affection, of which ends such things are the means; nevertheless from the tone of the speech, unless the man be a consummate hypocrite, is heard the affection itself, for the expressions of speech are of the thought, and its tone of the affection; wherefore they were told, that as speech is not given without tone or sound, neither can thought be given without affection, and that hence it is evident that affection is the all of thought, as tone or sound is the all of speech, for speech is only the articulation of tone or sound. By these

remarks they were instructed, that man is nothing but affection, and afterwards by this, that the universal heaven and the universal hell are distinguished, as in a kingdom, into provinces, and into societies, according to the generic and specific differences of affections, and not at all according to any differences of thoughts, and that the Lord alone knows the former. Hence it follows that the varieties and differences of affections are infinite, and that they are as many as the men who have been born, and who will be born to eternity.

XVII. *That man hath eternal life according to his affection of use.* Inasmuch as affection is the man himself, and use is its effect and work, and as a plane or theatre of its exercise; and since affection is not given without its subject, but even perishes, so the affection of the life of man is not given without use; and whereas affection and use make one, so man, who is affection, is acknowledged as to his quality from use, with difficulty and obscurely in the natural world, but clearly and completely in the spiritual world: this is a consequence of the heat and light of heaven, for what is spiritual makes man known, and singular the things appertaining to him, because what is spiritual in its essence is the divine love and divine wisdom, and in its appearance is the heat of heaven and the light of heaven, which discover the affections of uses, as the heat of the sun of the world discovers the objects of the earth by odors and tastes, and as the light of the sun of the world discovers them by colors and the various discriminations of it and of shade. The reason why every man has eternal life according to his affection of use, is, because that affection is the man himself, and hence such as it is, such is the man; but the affection of use in general is of two kinds, there is a spiritual affection of use, and there is a natural affection of use; both are alike in the external form, but in the internal form they are altogether different, wherefore they are not distinguished by men in the world, but accurately by angels in heaven; for they are directly opposite to each other, inasmuch as the spiritual affection of use gives heaven to man, but the natural affection of use, without the spiritual, gives hell, for the natural affection of use is solely for the sake of honor and gain, thus for the sake of self and the world as ends, whereas the spiritual affection of use is for the sake of the glory of God and his uses, thus for the sake of the Lord and neighbor as ends. For there are men in

the world who perform the duties of their functions with much study, labor, and ardor; magistrates, rulers, and officers, who discharge them with all diligence and industry; priests, dignitaries of the church, and ministers, who preach with warmth as from zeal; learned men, who write books full of piety, of devotion, and erudition; and others of a like character; and in so doing they also perform distinguished uses to the church, to their country, to the society in which they live, and to their fellow-citizens: nevertheless several do these things from mere natural affection, which is for the sake of themselves that they may be honored and exalted to dignities, or for the sake of the world that they may increase their gains and grow rich: these ends in some cases so kindle an affection to do uses, that sometimes they perform more excellent uses than they who are in the spiritual affection of use; I have discoursed with several after death, when they become spirits, who have been in this kind of affection of use, and who then were urgent to be admitted into heaven from a claim of merit; but whereas they have performed uses from natural affections alone, thus for the sake of themselves and the world, and not for the sake of God and the neighbor, they received a reply similar to what is written in Matthew: "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not whence ye are, depart from Me all ye workers of iniquity,*" vii. 22—29: and in Luke: "*Then shall ye begin to say, We have eaten before Thee, and have drunken, and Thou hast taught in our streets; but He will say, I say unto you, I know you not, whence you are, depart from Me all ye workers of iniquity,*" Luke, xiii. 26, 27. They were also explored as to what had been their quality in the world, and it was discovered that their interiors were full of concupiscences and of evils thence condensed, which with some appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual, and that the exteriors still appeared snowy and purple from uses in the external form; from which considerations it was evident, that although they had done uses, still they had thought of nothing else with themselves but of reputation with a view to honor and gain, and that these things were the form of their spirits, and were in them and their life, and that their good actions were only either appear-

ances that they were of a different character, or only means conducive to those things as ends: such is the natural affection of uses. But the spiritual affection of use is internal, and at the same time external, and so far as it is external or natural, so far also it is spiritual, for what is spiritual flows-in into what is natural, and disposes it to correspondence, thus to a resemblance of itself: but whereas in the world it is totally unknown what the spiritual affection is, and in what it is distinguished from the natural, because they appear alike in the external semblance, it may be expedient to say how the former is procured: it is not procured by faith alone, which is faith separated from charity, for that faith is merely cogitative faith without any thing actual in it, and since it is separated from charity, it is separated also from affection, which is the man himself, wherefore also it is dissipated after death as somewhat aerial; but spiritual affection is procured by shunning evils because they are sins, which is effected by combat against them; the evils which man ought to shun all stand written in the decalogue, and so far as man fights against those things which are sins, so far he becomes spiritual affection, and thus performs uses from a principle of spiritual life; by combat against evils those things are dissipated which obsess his interiors, and which, as was said above, with some appear fiery, with some dusky, and with some livid, and thus his spiritual mind is opened, by which the Lord enters into man's natural mind, and disposes it to do spiritual uses, appearing still as natural: these, and no others, are they to whom the Lord can give to love him above all things, and the neighbor as themselves. If by combat against evils as sins man has procured to himself any thing spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard seed into a tree, according to the Lord's words in Matthew, chap. xiii. 32; Mark, iv. 30, 31, 32; Luke, xiii. 18, 19.

XVIII. *That the will of man is his affection.* The reason is, because the will of man is the receptacle of his love, and the understanding is the receptacle of his wisdom, and that which is the receptacle of love is also the receptacle of all the affections, because the affections are only continuations and derivations of the love, as was said above: it is called the receptacle of love, because love cannot be given with man except in a recipient form, which is substantial, for without such a form the love would be not affecting recur-

ring, and thereby as not remaining: its recipient form itself might also be described, but this is not the place for such description: hence it is that the will is called the receptacle of the love. That the will is the all of man, and in all things appertaining to him, and thus that it is the man himself, as the love in its complex is the man, is evident from the following observations: man, concerning every thing which is of his love or affection, yea which is of his life, says that he wills, and that he wills to act, wills to speak, wills to think, wills to perceive, in all which cases there is will, and unless the will were in those things, the man would not act, nor speak, nor think, nor perceive, yea, unless it were present in the singular and most singular parts of those things, they would cease in a moment, since the will is in them as the soul or life is in the body and in singular the things appertaining to it: in the place of willing it may also be called loving, as that he loves to do, to speak, to think, to perceive: in like manner it is said of the external senses of the body, that a man wills to see, wills to hear, wills to eat, to drink, and to taste, wills to smell, wills to walk, to converse, to play, and so forth; in each of these cases also the will is the agent, for if it was withdrawn, there would instantly be a pause, and they also are withdrawn by the will. That the will is the love of man in a form, is very evident from this consideration, that all delight, pleasure, pleasantness, satisfaction, and blessedness, which also are of the love, are thus made sensible and perceived: that those things are also of the will is evident, for whatsoever is delightful, pleasurable, pleasant, satisfactory, and blessed, this also man wills, and likewise says of them that he wills them: in like manner man speaks of good and of truth, for what he loves that he calls good, and this therefore he makes an object of his will, and what he confirms to be the good of his love or of his will, this is called truth, and this also he loves, and is willing to think and talk about it. Man also, concerning every thing which he wishes, courts, desires, appetites, seeks, and intends, says that he wills those things, because they are of the love, for he wills what he wishes because he loves it, he wills what he courts and desires because he loves it, he wills what he appetites and seeks because he he loves it, and he wills what he intends, and intends because he loves. From these considerations it may be seen, that the will and love, or the will and affection with

man are one, and that the will, because the love, is alone his life, and that it is the man himself; that the will also is in the life of the understanding, and thence of the thought of man, will be confirmed in what follows. The reason why man is ignorant that the will is the man himself, is the same which makes him ignorant that love or affection is the man himself; every one also attends to those things which he sees or feels, but not to the life, the soul or essence, from which he sees and feels; this lies concealed inwardly, in the things of sense, and the natural man does not think so deeply as to discover it, but it is otherwise with the spiritual man, because what is sensitive is not the object of his wisdom, but the essential principle which is in what is sensitive, and which in itself also is spiritual; it is on this account that many say, that thought is the all of man, and that it is the man himself, or that man is man because he thinks, when yet the all of his thought is affection, for remove the latter from the former, and you will be a log. The man, who from a spiritual principle is rational, who knows what is good and true, and hence what is evil and false, may discover from what has been said, what are his affections, and what the ruling affection, for there are as many indexes of them as there are delights of the thought, of speech, of action, of sight, of hearing, and as many as are his pursuits, desires and intentions; but let him attend and reflect.

XIX. *That in the Word, to love is to perform uses.* The reason is, because to love is to will, and to will is to do; that to love is to will has been confirmed just above, but that to will is to do, remains now to be confirmed: the will, viewed in itself, is not love, but is the receptacle of love, and such a receptacle that it not only receives love, but also imbues its states, and puts on forms according to those states, for the all of the life of man flows in, inasmuch as man is not life, but a recipient of life, consequently a recipient of love, since love is life; this may be illustrated by the organs of man's senses, for the eye is a recipient of light, and is not light, being formed to receive all the varieties of light; the ear is a recipient of sound, and of its modulation and articulation, but it is not sound; the same is true of the other external senses of man; and similar is the case with the internal organs of sense, which are modified and actuated by spiritual light and heat; consequently the case is similar with the will, that it is a re-

ceptacle of spiritual heat, which in its essence is love, which receptacle is in the man throughout, but in its first principles is in the brain; these first principles, or beginnings, or heads, are those substances of the brain which are called cortical and cineritious; from them by fibres, as by rays, it descends in every direction, into all things of the face, and into all things of the body, where it performs its rotations and circulation according to its form, which is the spiritual animal form elsewhere treated of; thus all and singular things therein are actuated from first principles to last, and in the last are presented effects. It is a known thing that every thing is moved by virtue of an endeavor, *(ex conatu,)* and that when the endeavor ceases, the motion ceases; thus the will of man is a living endeavor in man, and acts in ultimates by means of fibres and nerves, which in themselves are nothing else but perpetual endeavors continued from the beginning in the brains even to the last things in the corporeal parts, where the endeavors become acts. These observations are adduced in order that it may be known what the will is, and that it is a receptacle of the love, in a perpetual endeavor of acting, which endeavor is excited and determined to acts, by the love which flows-in, and is received.

From these considerations it now follows, that to love, since it is to will, is also to do, for whatsoever a man loves, this he wills, and what he wills this he does if it be possible, and if he does not do it, because it is not possible, still he is in the interior act, which is not manifest; for there cannot be given with man any endeavor, or will, unless also it be in ultimates, and when it is in ultimates, it is an interior act, but this act is not perceived by any one, not even by the man himself, because it exists in his spirit, and hence it is that the will and the act are one, and that the will is taken for the act; not so in the natural world, because in that world the interior act of the will does not appear, but in the spiritual world, where it appears, for in that world all act according to their love. They who are in celestial love act sanely, they who are in infernal love, insanely; and if by reason of any fear they do not act, their will is interiorly active, and is restrained by them from bursting forth, nor does that action cease but together with the will; since, therefore, the will and the act are one, and the will is the endeavor of the love, it follows that in the Word, by loving nothing else is meant but doing, thus

that by loving the Lord and loving the neighbor is meant to do uses to the neighbor, from the love which is from the Lord; that this is the case, the Lord himself teaches in John: "*He that hath My precepts and doeth them, he it is who loveth Me, but he who loveth Me not, keepeth not My words,*" xvi. 21, 24; and again: "*Abide ye in My love; if ye will keep My commandments, ye will abide in My love,*" xv. 9, 10; and again: "*The Lord said thrice to Peter, Lovest thou Me? and Peter thrice replied that he loved; to whom the Lord thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17. There are also two things which cannot be separated, viz., being and existing, *(esse et existere:)* being is not any thing unless it exists, and it becomes something by existing; so also it is with loving and doing, or with willing and acting, for it is not given to love and not to do, also to will and not to act, for thus they do not exist; but by doing and acting they do exist: wherefore, when man does and acts, then first love and will are. Thus, and no otherwise, the Lord is loved and the neighbor is loved.

XX. *That love produces heat.* The reason is, because love is the life itself, and the living energy of all things whatsoever in the universal world; there is no other source of all the endeavors, forces, activities and motions therein, but the divine love, which is the Lord, and which in the heavens, before the angels, appears as a sun; that love is one thing and heat another, is very manifest from the distinction of both in an angel and in a man; an angel from love wills and thinks, and also perceives and relishes wisdom, and is inmostly sensible in himself of what is blessed and satisfactory, and likewise he loves; the same is the case with man; such are the effects wrought in their minds, but in the body, each is sensible of heat (or warmth,) and this without what is blessed and satisfactory; hence it is evident that heat or warmth is an effect of the activity of life, or of love; that heat or warmth is an effect of love, may be manifest from many considerations, as that man, from his inmost principle, grows warm according to the loves of his life, even in the middle of winter, and that the heat or warmth of the sun of the world has nothing in common with that heat or warmth; and that according to the increments of love he grows warm, burns, and is inflamed, and that according to the decrements of love he grows torpid, becomes cold and dies, thus altogether, ac-

cording to the activities of the life's love. The case is similar with the animals of the earth, and with the fowls of the heavens, for both the one and the other are sometimes warmer in mid-winter than in mid-summer, since at that time their heart beats, the blood is heated, the fibre is warm, and every least part with the greatest peforms its vital functions, and has heat not from the sun, but from the life of their soul, which is affection. The reason why love produces heat, is, because it is the life of all energies in the universe, which life cannot enter the recipient substances which are created, except by means of the active principle, which is heat. The Lord, in the creation of the universe, has prepared for himself all means (or mediums,) from first even to last, by which, in every degree, He may produce uses, and the universal mean (or medium,) and that which is the proximate one of conjunction, is heat, in which the essence of the activity of love can exist. Since heat exists from the love of the neighbor, therefore there is a correspondence between love and heat, inasmuch as there is correspondence between every cause and effect; it is from correspondence that the sun of heaven, which is the Lord, appears as fiery, also that the love thence proceeding is perceived by the angels as heat; in like manner that the divine wisdom of the Lord in the heavens appears as light, and also that the face of the Lord, when he was transfigured, shone as the sun, Matt. xvii. 2. It is from the same correspondence that the holy principle of the Lord's love was represented by the fire of the altar, and by the fire in the lamps of the candlestick in the tabernacle, also that the Lord appeared in fire on Mount Sinai, and likewise in a flame of fire by night on the tabernacle, and that hence several nations held fire to be sacred, and set over it virgins who were called vestals. It is from the same correspondence, that in the Word, by fire and by flame in many passages is meant love; also that from the interior perception of that correspondence we pray that sacred fire may inflame our hearts, by which is meant holy love. From the same correspondence it is that celestial love appears afar off like fire in heaven, on which account the Lord also said, that the just shall shine as the sun in the kingdom of the Father, Matt. xiii. 43; in like manner that infernal love afar off appears as fire in hell, on which subject see the *Treatise on Heaven and Hell*, n. 566, 575.

XXI. *That the divine love, which is life itself, by means of*

heat, produces spiritual animal forms, with all and singular things that are in them. There are two forms in general, which the Lord, the Creator of the universe, from His sun, which is divine love and light itself, has produced in the ultimate and inmost things of the world, the animal form and the vegetable form; by animal forms are meant animals of every kind, also men and angels, and by vegetable forms are meant vegetables of every kind, as trees, plants and flowers; these two forms have been before treated of, but whereas, the subject here treated of is concerning the divine love, from which all things have been created, and likewise all things from creation are perpetually forming, it is here allowed also to offer some further considerations concerning the first form, which is the animal form. The divine love, which is life itself, from its author, who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men, and from men angels; also to cover with a correspondent body affections of every kind, which are animals; all these forms, both perfect and imperfect, are forms of love, and they are alike as to life in things external, which consists in their inclination to move themselves, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to consociate, to be prolific; but they are unlike as to life in internal things, which consists in an inclination to think, to will, to speak, to know, to understand, to grow wise, and from these things to enjoy delight and blessedness; these latter forms are men and angels, but the former are animals of various kinds. That singular the above faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters. That the Lord, who is a man, and His divine love, which is life itself, formed those things from His own spiritual principle, which proceeds from Him as a sun, is very manifest from this consideration, that living souls have affections, and all, both imperfect and perfect, are alike in things external; who cannot see, if he be not one-eyed, or owl-eyed, or whose eyes are not afflicted by a defect of vision, that such things cannot be from any other source? only elevate your reason a little above the deep of nature, and you will grow wise. That heat is a medium of formation is well known from the warm fluids in which the embryo is in the womb, and chicken in the egg. The belief that the heat of the sun of the world is the cause

of such productions, originates in a mind blinded by the fallacies of the bodily senses, for the heat of that sun operates only to open the extreme parts of the body, or the cuticles, that internal heat may also flow-in into them; for thus life comes into a full effect from first principles to last, and hence it is that the animals of the earth, and the fowls of heaven, every year, in the time of spring and summer, fulfil the offices of their prolification, and enter into and renew their joys; it is otherwise with man, who receives warmth from interior love, excited by the allurements of the thoughts, and whose clothing prevents the effect of cold in the cuticles, which are the extreme parts of the body.

CONCERNING

THE DIVINE WISDOM.

I. *That the divine wisdom in the heavens appears before the eyes of the angels as light.* In the Lord there is love and there is wisdom; love in him is being, [*esse*,] and wisdom in him is existing, [*existere*,] nevertheless, those principles in him are not two, but one, for wisdom is of love, and love is of wisdom, from which union, which is reciprocal, there results one principle, and this one principle is the divine love, which in the heavens before the angels appears as a sun; the reciprocal union of the divine wisdom and the divine love is meant by these words of our Lord: "*Believest thou not, Philip, that I am in the Father and the Father in Me? believe me that I am in the Father and the Father in Me,*" John, xiv. 10, 11; also by these words, "*I and the Father are one,*" John, x. 30. But these two principles, which are one in the Lord, proceed as two distinct principles from Him as a sun, wisdom as light, and love as heat; but they proceed distinct to appearance, yet in themselves they are not distinct, for light is of heat, and heat is of light, inasmuch as in the smallest point they are one, as it is in the sun, for what proceeds from the sun, this also is the sun in the smallest [parts or principles,] and hence universally in all: it is said, every point and smallest part or principle, but thereby is not meant a point and smallest part of space, for this is not given in what is divine, for what is divine is spiritual and not natural. Since wisdom and love, as two distinct principles in appearance, proceed from the Lord as a sun, wisdom under the appearance of light, and love under the perception of heat, therefore they are received as two distinct principles by the angels, by some more of the heat which is love, and by some more of the light which is wisdom, wherefore also the angels of all the heavens are distinguished into two kingdoms; they who

have received more of the heat which is love, than of the light which is wisdom, constitute one kingdom, and are called celestial angels, of whom are the highest heavens; but they who have received more of the light which is wisdom, than of the heat which is love, constitute the other kingdom, and are called spiritual angels, of whom are the inferior heavens. It is said that these latter have received more of the light which is wisdom, than of the heat which is love, but this more is an apparent more, for they are not more wise than in proportion as love with them makes one with wisdom, wherefore, also, the spiritual angels are not called wise, but intelligent; so far concerning light in the Lord, and from the Lord, and in the angels. The divine wisdom, which in the heavens appears as light, in its essence is not light, but clothes itself with light, that it may also appear before the sight of the angels; wisdom, in its essence is divine truth, and light is its appearance and correspondence; with the light of wisdom, the case is similar as with the heat of love, spoken of above. Inasmuch as light corresponds to wisdom, and the Lord is divine wisdom, therefore, the Lord in the Word, in many passages, is called light, as in the following: "*He was the true light, which enlightens every man that cometh into the world,*" John, i. 9: Jesus said, "*I am the light of the world, he who followeth Me shall not walk in darkness, but shall have the light of life,*" John, viii. 12; Jesus said, "*Yet a little while the light is with you, walk while ye have the light, lest darkness lay hold of you; whilst ye have the light believe in the light, that ye may be the sons of the light. I am come a light into the world, that whosoever believeth in Me may not abide in darkness,*" John, xii. 35, 36, 40; and in several other passages. His divine wisdom was also represented by His garments, when He was transfigured, that "*they appeared as light, shining and white as snow, so as no fuller on earth could whiten them,*" Mark, ix. 3; Matt. xvii. 2; garments, in the Word, signify the truths of wisdom, wherefore all the angels in the heavens appear clad according to the truths of their science, intelligence and wisdom. That light is the appearance of wisdom, and that it is its correspondence, is evident in heaven and not in the world, for in heaven there is no other light than spiritual light, which is the light of wisdom, illustrating all things which from the divine love there exist; the wisdom appertaining to the angels gives them to understand those things in their essence,

and the light which they enjoy gives them to see those things in their form, wherefore light in the heavens is in a degree similar to that of the wisdom appertaining to the angels; in the highest heavens, the light is flaming and glittering as from the most burnished gold, the reason is because they are in wisdom; in the inferior heavens the light is white and bright as from the most polished silver, the reason is because they are in intelligence; and the light in the lowest heavens is as the mid-day light of the world, the reason is because they are in science; the light of the superior heavens is white altogether, as a star appears, refulgent and resplendent by night in itself, and it is a continual light, because the sun there never sets. It is that same light which in the world illustrates the understandings of those men who love to grow wise,-but it does not appear to them because they are natural and not spiritual; it may appear, for it has appeared to me, but before the eyes of my spirit; it has been also given to perceive, that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the ultimate heaven in science, and that when I was only in natural light I was in ignorance of spiritual things. That I might know in what light the learned in the world are at this day, there were two ways presented to my view, one was called the way of wisdom, and the other of folly; at the close of the way of wisdom was a palace in light, but at the close of the way of folly was something like a palace, but in shade; the learned were collected together to the amount of three hundred, and their choice was given them which way they were disposed to go, and it was observed that two hundred and sixty entered the way of folly, and only forty the way of wisdom; they who went the way of wisdom, entered the palace, which was in the light, which was full of things magnificent, and there were given them garments of fine linen, and they became angels; but they who went the way of folly were desirous to enter what appeared like a palace in shade, but behold it was a theatre of stage-players, when they put on stage-garments, and assumed the characters of masked soothsayers, and became fools. It was told me afterwards, that so many and of such a quality at this day are learned fools, who are in natural light, in respect to the learned wise, these latter being in spiritual light; and that they have spiritual light, who love to understand whether that be true

which is said by another, but that they have natural light, who only love to confirm what has been said by others.

II. *That the Lord hath created with man, and afterwards forms with him, a receptacle of love, which is his will, and adjoins to it a receptacle of wisdom, which is his understanding.* Inasmuch as there are two principles in the Lord, namely, love and wisdom, and those two principles proceed from Him; and inasmuch as man was created to be a likeness and image of Him, a likeness by love, and an image by wisdom, therefore with man there are created two receptacles, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding: man knows that those two [receptacles] appertain to him, but he does not know that they are so conjoined as they are, in the Lord, with this difference, that in the Lord they are life, but in man the receptacles of life. Of what nature and quality those forms are, cannot be unfolded, because they are spiritual forms, and spiritual things transcend [the apprehension of man;] they are forms within forms, ascending even to the third degree, innumerable, discrete, but still unanimous, and they are each of them receptacles of love and of wisdom, having their origins in the brain, where they are the beginnings and heads of the fibres, by which their tendencies and energies flow down to all things of the body, both superior and inferior, and occasion the senses to be present in the sensories, motions in the moving powers of motion, and in the rest of the organs the functions of nutrition, of chylification, of sanguification, of separation, of repurgation, and of prolification, thus in each their uses. These things being premised, it will be seen that these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb; that from them, by a continuous principle, are brought forth and produced all things of the body, from the head even to the soles of the feet; that their productions are effected according to the laws of correspondence, and that therefore all things of the body both internal and external are correspondences. *That these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb,* may be manifest from experience and confirmed from reason: from *experience,* derived from the first rudiments of embryos in the womb after conception, and also from the rudiments of

chickens in eggs, after incubation: the first forms themselves do not appear to the eye, but their first productions, which constitute the head; that this, [the head] is larger in the beginning, is a known thing, and also that from it are projected the rudiments of all things in the body: from which considerations it is evident that those forms are the beginnings. From *reason*, in that all creation is from the Lord as a sun, which is divine love and divine wisdom, from which principles is the creation of man; the formation of the embryo and infant man in the womb is a resemblance of creation, and is called generation, because it is effected *per traducem*:* hence it follows that the first forms, especially with man, are receptacles of love and of wisdom, and that the creation of all the other things which constitute man is effected by them: besides there is not any effect which exists from itself, but from a cause prior to itself, which is called the efficient cause; neither is this from itself but from a cause which is called the end, in which is every thing that follows in endeavor and in idea, in endeavor in the divine love, and in idea in the divine wisdom, which are the end of ends: this truth will be more fully manifested from what follows. *That from those forms by a continuous principle are brought forth and produced all things of the body, from the head even to the soles of the feet*, may be also manifest from experience and confirmed from reason: from *experience*, inasmuch as from those primitive forms are brought forth fibres to the sensory organs of the face, which are called the eyes, the ears, the nostrils, and the tongue, also to the moving organs of the whole body, which are called muscles, in like manner to all the organized viscera, serving for various uses in the body; all these, both the latter and the former, are mere contextures of fibres and nerves, flowing forth from each brain and from the spinal marrow; the blood vessels themselves, from which are also formed contextures, are likewise from fibres originating in the same source. Every one skilled in anatomy may see, that round about the cerebrum, also within in it, and in the cerebellum, and in the spinal marrow, there are little spheres, like dots, called the cortical and cineritious substances and glands, and that all the fibres whatsoever

* *Per traducem* is an expression used by the learned, and applied to generation, to denote that it is effected by a kind of *graff*, *tradux* in the Latin tongue signifying a kind of *graff*.

in the brains, and all the nerves derived from them throughout the body, come forth and proceed from those little spheres or substances; these are the initial forms, from which are brought forth and produced all things of the body from the head to the soles of the feet. From *reason*, inasmuch as fibres cannot be given without origins, and inasmuch as the organic parts of the body, produced from various complicated fibres, are effects which cannot live, feel and be moved from themselves, but from their origins by a continuous [principle:] to illustrate this by example; the eye does not see from itself, but by what is continuous from the understanding, for the understanding sees by the eye, and also moves the eye, determines it to objects, and gives intenseness to the sight: neither does the ear hear from itself, but by what is continuous from the understanding, for the understanding hears by the ears, and also determines them, makes them erect and attentive to sounds; nor does the tongue speak from itself, but from the thought of the understanding, for thought speaks by the tongue, and varies sounds, and exalts their measures at pleasure; in like manner the muscles, these not being moved of themselves, but from the will together with the understanding, which actuate them at their own disposal; from which consideration it is evident that there is not any thing in the body which feels and is moved of itself, but from its origins, in which reside the understanding and will, consequently which are in man the receptacles of love and wisdom; also that these are the first forms, whilst the organs both of sense and of motion are forms derived from them, for according to formation is effected influx, which is not given from the latter into the former, but from the former into the latter; for influx from the former into the latter is spiritual influx, and influx from the latter into the former is natural influx, which is also called physical. *That those productions are effected according to the laws of correspondence, and that therefore all things of the body, both internal and external, are correspondences.* What correspondence is, has been heretofore unknown in the world, by reason that it has been unknown what is spiritual, and correspondence is between what is natural and what is spiritual. When any thing derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses, in this case there is correspondence between those things; such is the correspondence between the spiritual and natu-

ral things appertaining to man; spiritual things being all the things of his love and wisdom, consequently of his will and understanding, and natural things being all things relating to his body; these latter, inasmuch as they have existed, and perpetually exist, that is, subsist, from the former, are correspondences, and therefore act in unity, as end, cause, and effect; thus the face acts in unison with the affections of the mind, the speech with the thought, and the actions of all the members with the will; in like manner in all other cases. It is a universal law of correspondences that what is spiritual adapts itself to use, which is its end, and actuates and modifies use by heat and light, and clothes it by provided means, until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect: but in the spiritual world what is substantial is instead of what is natural; such forms are all things which are in man. More may be seen concerning correspondence in the *Treatise on Heaven and Hell*, n. 87—102, 103—115; and concerning various correspondences in the *Arcana Cœlestia*, in which work the correspondence of the face and its looks with the affections of the mind is treated of, n. 1568, 2988, 2989, 3631, 4796, 4797, 4880, 5165, 5168, 5695, 9306; and the correspondence of the body as to its gestures and actions with the things of the understanding and will, n. 2988, 3632, 4215; and the correspondence of the senses in general, n. 4318—4330, and the correspondence of the eyes and of sight, n. 4403—4420; and the correspondence of the nostrils and smell, n. 4624—4634; and the correspondence of the ears and of hearing, n. 4652, 4660; and the correspondence of the tongue and of taste, n. 4791—4805; and the correspondence of the hands, of the arms, of the shoulders and feet, n. 4931—4953; and the correspondence of the loins and members of generation, n. 5050—5062; and the correspondence of the interior viscera of the body, particularly of the stomach, and of the cistern and ducts of the chyle, n. 5171—5189; and the correspondence of the spleen, n. 9698; and the correspondence of the peritonæum, of the kidneys, and of the bladder, n. 5377—5396; and the correspondence of the skin and bones, n. 5552—5573; and the correspondence of the cartilage xiphoides, n. 9236; and the correspondence of the memory of abstract things, n. 6808; and the correspondence of the memory of material things, n. 7253; and

the correspondence of heaven with man, n. 911, 1900, 1932, 2996, 2998, 3624—3649, 3634, 3636—3643, 3741—3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632. That the science of correspondences amongst the ancients was the science of sciences, especially amongst the orientals, but that at this day it is obliterated, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9301, 10252, 10407; that without the science of correspondences the Word is not understood, n. 2890—2893, 2897—3003, 3213—3227, 3472—3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619—1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213—3226, 3348, 3350, 3457, 3485, 3748, 9481, 9574, 9576, 9577; that all things which are in the natural world, and in its three kingdoms, correspond to all things which are in the spiritual world, n. 1632, 1881, 2758, 2890—2893, 2897—3003, 3213—3227, 3483, 3624—3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. Besides these passages in the *Arcana Cœlestia*, the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things which are love and wisdom in the heavens from the Lord, and which constitute its internal sense, has also been treated of, which correspondence likewise, may be seen confirmed in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26, and further, n. 27—69. The above passages ought to be consulted, to gain an idea of the correspondence of the will and the understanding.

III. *Concerning the formation of man in the womb from the Lord by influx into these two receptacles.* Since in the formation of man in the womb things spiritual conjoin themselves with things natural, there are several particulars which cannot be described, inasmuch as they are spiritual things abstracted from natural, and hence do not fall into expressions in natural language, except some universal ones, which one man comprehends more intelligently than another; nevertheless, by these, and by comparisons, which are also correspondences, the following particulars shall be described: 1. That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him. 2. That he conjoins himself in those two receptacles, in the one by love, in the other by wisdom. 3. That love and wisdom together and unanimously form all

and singular things, but still distinguish themselves in those things. 4. That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. 5. That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of his will and understanding is present in the formation. 6. That in the embryo before the birth there is life, but that the embryo is not conscious of it.

1. *That the Lord conjoins himself to man in the womb of the mother at first conception, and forms him.* By the Lord, in this and other places, is meant the Divine (principle) which proceeds from Him as the sun of heaven, where the angels are, from which and by which, all things in the universal world have been created. That that divine principle is life itself has been confirmed; that life itself is present, and gives formation from first conception, follows from these considerations, that man is to be formed by life itself to be a form of life, which is a man; and to be an image and likeness of God, which also is a man; and to be a recipient of love and of wisdom, which are life from the Lord, thus a recipient of the Lord Himself; that man is in the Lord and the Lord in him, and that the Lord has His abode in man, if man loves Him, He Himself teaches; this abode, the Lord prepares for Himself in the womb, as will be seen from what follows, on which account, Jehovah, or the Lord, in the Word, is called Creator, Former, and Maker, from the womb, Isaiah xliii. 1; chap. xliv. 2, 24; chap xlix. 5; and in David, that upon him he was cast and set upon him from the womb, Psalm xxi. 9, 10: Psalm lxxi. 6. Whilst man is in the womb he is in innocence, whence his first state after birth is a state of innocence; and the Lord never dwells with man except in his innocence, wherefore he then especially dwells with him when he is in innocence; in like manner man is then in a state of peace: the reason why man at that time is in a state of innocence and in a state of peace, is, because the divine love and divine wisdom are innocence itself and peace itself, as may be seen in the *Treatise concerning Heaven and Hell*, n. 216—283, 284—290. I foresee that whilst you read the above observations, some doubts will occur to your mind; but read to the end, and afterwards recollect yourself, and you will see them no longer.

2. *That he conjoins himself in those two receptacles, in one*

by love and the other by wisdom. This follows from the preceding article, where it was proved, that from those two receptacles are formed and produced all things of the body, both internal and external, from the head even to the heel; and whereas the auspices and beginnings of all things are from them, it follows that the Divine (principle) is in them as a forming principle, and by them in their continuations: but when it is in the latter and the former, it is not materially but it is spiritually, for it is in their uses, and uses considered in themselves are immaterial, but the necessary things by which uses become effects, are material. These first receptacles, which are the initiaments of man, are from the father, but the formation throughout to the full is from the mother; for the seed is from the man, he having seminal vessels and testicles, in which the seed is separated and refined; its reception is from the woman, she having a womb wherein is heat, by which it is fermented, and wherein are little mouths by which it is nourished; nothing in nature exists but from seed, and grows but by heat; what kind of form those initiaments of man have, will also be shown in what follows. Inasmuch as the first rudiment of man is seed, and this is a double receptacle of life, it is evident that the human soul is not life from life, or life in itself, for there is only one single life, and this is God: whence man has the perceptivity of life, has been shown elsewhere; and whereas there is a continuity of the receptacles from the brains by the fibres into all things of the body, it is also evident that there is a continuity of the receptacles of life into those things, and that thus the soul is not here or there, but in every form derived from them, no otherwise than as the cause is in the things caused, and the principle in its derivations.

3. *That love and wisdom together and unanimously form all and singular things, but that still they distinguish themselves in those things.* Love and wisdom are two distinct principles, altogether as heat and light; heat is felt, in like manner love, and light is seen, in like manner wisdom; wisdom is seen whilst man thinks, and love is felt whilst man is affected; nevertheless they do not operate as two, but as one in formations; this also is the case with the heat and light of the sun of the world, for in the time of spring and of summer heat co-operates with light, and light with heat, producing vegetation and germination; in like manner love in

a state of peace and tranquility co-operates with wisdom, and wisdom with love, causing productions and formations, and this both in the embryo and in the man. That the co-operation of love and of wisdom is as the co-operation of heat and of light, is very manifest from appearances in the spiritual world, for love in that world is heat, and wisdom is light, and in that world all things in the angels are alive, and bloom around them, altogether according to the union of love and wisdom appertaining to them. The union of love and of wisdom is reciprocal, love unites itself to wisdom, and wisdom reunites itself to love, hence love acts, and wisdom reacts, and by this reciprocality every effect exists. Such is the reciprocal union, and hence reciprocation, of the will and understanding, also of good and of truth, likewise of charity and faith, appertaining to the man in whom the Lord is; yea, such is the reciprocal union of the Lord Himself with the church, which is meant by the Lord's words to the disciples in John, "*that they were in Him, and He in them,*" xiv. 20, and in other places. The same union is also meant by the union of man and wife in Mark: "*they two shall be one flesh, wherefore they are no longer two but one flesh,*" x. 8: for the man was born to be understanding, and thence wisdom, but the woman to be will, and thence the affection which is of love, on which subject see the *Treatise on Heaven and Hell*, n. 366—386. Inasmuch as there are two things, love and wisdom, which form the embryo in the womb, therefore there are two receptacles, one for love and the other for wisdom; on which account also there are two things in the body throughout, which in like manner are distinct, and are united: there are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the head, two hands, two feet, two kidneys, two testicles; the rest of the viscera also are twinned, and in every case what is on their right part has reference to the good of love, and what is on the left, to the true of wisdom: that those two things are so conjoined as to act in unity mutually and reciprocally, a diligent investigator may see if he desires it; the union itself is extant to the sight in the fibres stretched out in every direction and closed together in the midst: hence also it is that these two principles are signified in the Word by the terms right and left. From these considerations the truth is evident, that love and wisdom together and unanimously in the

embryo form all and singular things, but still distinguish themselves in them.

4. *That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest.* Possibly some one may form to himself a fallacious idea concerning the initiaments of the human form, which are of the seed of the man, from their being called receptacles, for from the expression of a receptacle the idea is easily conceived of a vessel or little tube; to prevent this fallacious idea, I wish to mark and describe that initial form, as it was seen by me and presented in the heavens, and to mark and describe it accurately, so far as the expressions of natural language allow of such a description: these receptacles are not hollowed like tubes, or folded together as little vessels, but they are as the brain is, of which they are a diminutive and invisible type, and at the same time a delineation as of a face in front, no appendage being seen. This primitive brain in the upper convex part was a compact mass of contiguous globules or little spheres, each little sphere being a conglomeration from similar but more minute little spheres, and again each of these latter being a conglomeration of the most minute; in front something appeared delineated for a face with a flattened nose; but in the recess between the convex part and this flattened nose there was no fibre; the convex part was covered round about with a very thin membrane, which was transparent; such is the primitive [rudiment] of man as it was presented to my view, the first or lowest degree of which was the compact mass first described, the second or middle degree was the compact mass secondly described, and the third or supreme degree was the compact mass thirdly described, thus one was within the other; it was told me that in each little sphere were ineffable contextures, more and more wonderful according to the degrees, also that in singular of them the right part is the bed or receptacle of love, and the left part is the bed or receptacle of wisdom, and that by wonderful interweavings into each other they are still as consorts and comrades, in like manner as the two hemispheres of the brain are. It was further shewn in refulgent light, that the mass of the two interior degrees, as to situation and fluxion, was in the order and form of heaven, but the mass of the lowest degree, as to situation and fluxion, was in the form of hell; it was from this ground said, that the

receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. The reason why the lowest is of such a quality is, because man, in consequence of hereditary pollution, is born contrary to the order and form of heaven, and hence into evils of every kind, and that that pollution is in the natural principle, which is the lowest of the life of man, and that it is not wiped away, unless the interior degrees, which are formed for the reception of love and wisdom from the Lord, are opened in him. But in what manner those interior degrees are opened, the Lord teaches in the Word, and it will be taught in what follows. But to borrow light on the subject, see what was before said on degrees, p. 351, 352; also what was said concerning the brain, p. 374, 375. Those degrees are called higher, although they are interior, the reason is, because there is successive order of degrees and simultaneous order, higher and lower things being in successive order, but interior and exterior things being in simultaneous order, and the same things which in simultaneous order are interior, in successive order are superior; so also exterior and inferior things: and whereas there are three degrees in man, therefore there are three degrees of the heavens, for the heavens consist of men who have been made angels: they (the heavens) according to degrees in successive order, appear one above another, and according to degrees in simultaneous order, one within another; hence it is that, in the Word, what is higher signifies what is internal, and that the Lord is called the highest, because He is in inmost principles. Now whereas man, in his first origin, is such a habitation of the Lord as has been described, and those three degrees are then open, and whereas every thing proceeding from Him, as a sun, is a man in least things and in greatest, as has been above proved in its place, therefore no extension can be effected into any other form than the human, neither can extension be given, except by rays of light derived from wisdom by the medium of heat derived from love, thus by fibres vivified, which are rays formed. That the determination is similar, is apparent to the eye. So many are the degrees of life appertaining to man, but with the beasts the two higher degrees are wanting, and they have only the lowest, wherefore their initiaments of life are not receptacles of the Lord's love and wisdom, but receptacles of natural af-

fection and science, into which also they are born; these receptacles with the clean beasts are not reflected or turned contrary to the order of universal flux, but conformable to it, wherefore from nativity after birth they are instantly led into their offices, and are acquainted with them; for they were not able to pervert their affections, since they had no intellectual principle, which could think and reason from spiritual light, and do violence to the laws of divine order.

5. *That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of will and its understanding is present in the formation.* Will and understanding do not commence with man until the lungs are opened, which is not effected till after the birth, for the will of man becomes then the receptacle of love, and the understanding becomes the receptacle of wisdom; the reason why they then first become such receptacles when the lungs are opened, is, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the co-operation of the understanding and will, man has not any life of his own, as he has not any without the co-operation of love and of wisdom, by which the embryo is formed and vivified; in the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; the motion of the rest of the viscera is derived from them, and it is this motion, which after the middle period of gestation is felt as pulsative. But this motion is not from any proper life of the fœtus, proper life being the life of the will and the life of the understanding; whereas the life of the infant is the life of commencing will and commencing understanding; from these alone exist sensitive life and moving life in the body, which life cannot be given from the beating of the heart alone, but is given from its conjunction with the respiration of the lungs; that this is the case is evident from men, who have both will and understanding, when they fall into a swoon or are suffocated, who become as it were dead on the closing of respiration, neither having sensation nor motion of the limbs, neither thinking nor willing, when yet the heart performs its systoles, and the blood circulates; but as soon as ever the lungs return to their respirations, the man returns to his activities and to his senses, and to his will and understanding. From these considerations a con-

clusion may be formed, respecting the quality of the life of the fœtus in the womb, in which only the heart performs its motions, and not yet the lungs, namely, that nothing of the life of the will, and nothing of the life of the understanding is present in it; but that only life from the Lrod, by which man is afterwards to live, effects formation. But on this subject more will be seen in the following article.

6. *That in the embryo before birth there is life, but that he is not conscious of it,* follows from what has been said above; also that the life, by virtue of which the embryo in the womb lives, is not his but the Lord's alone, who alone is life.

IV. *That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.* The reformation of man is altogether alike with his formation in the womb, only with this difference, that to reform a man there is will and understanding, and that in the womb he has not will and understanding, nevertheless this difference does not prevent the similitude and analogy; for the Lord, when he reforms and regenerates man, leads his will and understanding in like manner, but by the will given to him, and by the understanding given to him, it appears as if the man himself, led himself, that is, willed and acted from himself, and thought and spoke from himself, nevertheless, he knows from the Word, and from doctrine derived from the Word, that it is not himself but the Lord, consequently that it is only an appearance; and he may also know that this appearance is for the sake of reception and appropriation, inasmuch as without it no reciprocal principle is given to love the Lord as the Lord loves him, nor to love his neighbor, as from himself, nor to believe in the Lord as from himself; without that reciprocal principle man would be as an automaton in which the Lord could not dwell, for the Lord wills to be loved, wherefore He gives to man to will the same: from which consideration it is evident, that will is not of man, neither understanding, and that both the latter and the former are in themselves, as they were in him in the womb, namely, that they were not his, but that those two faculties were given to man, that he may will and think, and act and speak, as from himself, yet may know, understand, and believe, that they are not from himself: hereby man is reformed and regenerated, and in the will receives love, and in the understanding wisdom,

from which principles he was formed in the womb: hereby also are opened to man the two higher degrees of his life, which, as was above said, were the habitations of the Lord in his formation; and also the lowest degree is reformed, which, as was likewise said above, was inverted and reflected. From this analogy and similitude it is evident, that man who is regenerating, is as it were anew conceived, formed, born, and educated, and this to the end that he may become a likeness of the Lord as to love, and his image as to wisdom; and if you are disposed to believe it, man hereby is made new, not only in having a new will given him, and a new understanding, but also a new body for his spirit, the former things indeed not being abolished, but so removed as not to appear, whilst new things are formed in the regenerate as in the womb by love and wisdom, which are the Lord; for such as the will and understanding of man are, such also is the man in all and singular things, inasmuch as all and singular things of man, from the head to the heel, are productions, as was also proved above.

V. *That with man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.* That there are two faculties of life appertaining to man, namely, will and understanding, is a known thing, for man can will and he can understand, yea, he can understand what he does not will; from which consideration it is evident that will and understanding are two distinct principles appertaining to man, and that will is the receptacle of love, and understanding the receptacle of wisdom; hence it is manifest that love is of the will, for what a man loves this he also wills, and that wisdom is of the understanding, for so far as man is wise or knowing, he sees with the understanding, the sight of the understanding being thought: man has not those two faculties so long as he tarries in the womb, agreeably to what was above proved, that nothing at all of will and of understanding appertains to the fœtus in its formation. Whence it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding; the receptacle which is called the will for the reception of love, and the receptacle which is called the understanding for the reception of wisdom; and that he has prepared them by his own love and by his own wisdom; but those two principles do not pass into the man

until he is fully formed for the birth. The Lord has also provided means, that in those receptacles love and wisdom from himself may be more and more fully received as man comes to maturity and grows old. The reason why the will and understanding are called receptacles, is, because the will is not any spiritual abstract principle, but is a subject substantiated and formed for the reception of love from the Lord, neither is the understanding any spiritual abstract principle, but is a subject substantiated and formed for the reception of wisdom from the Lord; for they actually exist although they lie concealed from the sight, being within in the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the brain, especially in the striated bodies there, also within in the medullary substance of the cerebellum, and likewise in the spinal marrow, of which they form the nucleus; there are therefore not two receptacles, but innumerable, and each twinned, and likewise of three degrees. That these are receptacles, and that they are in such a situation, is manifest from this consideration, that they are the beginnings and heads of all the fibres which form the contexture of the universal body, and that from the fibres stretching forth thence are formed all the organs of sense and motion, for they are their beginnings and ends, and the organs of sense feel, and the organs of motion are moved, solely by virtue of the will and understanding. Those receptacles with infants are small and tender, afterwards they receive increase and are perfected according to the sciences and the affection of sciences; they derive integrity according to intelligence and the love of uses, they soften according to innocence and love to the Lord, and they grow solid and harden from the opposites. The changes of their state are affections, the variations of their form are thoughts, the existence and permanence of the latter and the former is memory, and their reproduction is recollection; both taken together are the human mind.

VI. *That there is a correspondence of the heart with the will, and of the lungs with the understanding.* This is a thing unknown in the world, because it has been unknown what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; in like manner that there is a correspondence of all things in the body with all things of the mind in man, for there is a

correspondence of things natural with things spiritual; but what correspondence is, also what is its nature and quality, and likewise with what parts in the human body there is correspondence, was said above, page 377, 378. Inasmuch as there is a correspondence of all things in the body with all things of the mind in man, there is especially a correspondence with the heart and lungs, which correspondence is universal, because the heart reigns in the body throughout, and likewise the lungs; the heart and the lungs are the two fountains of all natural motions in the body, and the will and understanding are the two fountains of all spiritual activities in the same body, and the natural motions of the body must correspond to the activities of its spirit, for unless they correspond the life of the body would cease, and likewise the life of the mind [*animus*,] correspondence causing both to exist and subsist. That the heart corresponds to the will, or what is the same thing, to the love, is evident from the variations of its pulse according to affections; the variations of its pulse are, that it beats either slow or quick, high or low, soft or hard, equally or unequally, and so forth, thus differently in gladness and in sorrow, in tranquility of mind and in anger, in intrepidity and in fear, in the heat of the body and in its cold, and variously in diseases, and so forth; all affections are of the love and thence of the will. Inasmuch as the heart corresponds to the affections which are of the love and thence of the will, therefore the wise men of old ascribed affections to the heart, and some of them fixed on the heart as the abode of affections; hence it is become customary in their going forth and being continued from the habitations of common discourse to speak of a magnanimous heart, a timid heart, a glad heart, a sorrowful heart, a soft heart, a hard heart, a great heart, a little heart, a sound heart, a broken heart, a fleshy heart, a stony heart, and to call a man fat-hearted, soft-hearted, vile-hearted, and to say of another that he has no heart, and to talk of giving a heart to act, of giving one heart, of giving a new heart, of stirring up in the heart, of receiving in the heart, of not ascending upon the heart, of being obstinate in heart, of being lifted up in heart, of being friendly in heart, hence also we speak of concord (agreement in heart,) of discord (disagreement in heart,) and in the Latin tongue, of *vecordia* (madness of heart,) with several like expressions. In the Word also throughout, by heart is signified the will

or love, by reason that the Word is written by mere correspondences. The case is similar with the lungs, by the soul or spirit of which is signified the understanding, for as the heart corresponds to the love or will, so the soul or spirit of the lungs, which is the respiration, corresponds to the understanding; hence it is said in the Word, that man ought to love God with the whole heart and the whole soul, by which is signified that he ought to love with all the will and all the understanding; in like manner that God will create in man a new heart and a new spirit, where by heart is signified the will, and by spirit the understanding, because when man is regenerated, he is created anew; hence also it is said of Adam, that Jehovah God breathed into his nostrils the soul of lives, and made him a living soul, by which is signified that God breathed into him wisdom; the nostrils also, from the correspondence of respiration through them, signify perception, on which account it is that an intelligent man is said to be quick-scented (in Latin of a sharp nostril,) and a man not intelligent, of a fat and heavy nostril *(obesæ naris;)* hence also it is, that the Lord breathed into the disciples, and said to them, "*receive ye the Holy Spirit,*" John, xx. 22: by breathing into them was signified the intelligence which they were about to receive, and by the Holy Spirit is meant the divine wisdom, which teaches and illustrates man; this was done in order to shew that the divine wisdom, which is meant by the Holy Spirit, proceeds from Him: that soul and spirit are predicated of respiration, is also known from common discourse, for it is said of man, when he dies, that he emits the soul, and emits the spirit, inasmuch as he then ceases to have animation and to breathe; spirit, also, in most languages, signifies each, both spirit in heaven, and the breath of man, and likewise wind; hence comes the idea, which prevails with the generality, that spirits in the heavens are as winds, also that the souls of men after death are as vapors, yea God Himself, because He is called a spirit, when yet God Himself is a man, in like manner the soul of man after death, also every spirit in the heavens; but they are so called, because soul and spirit, from correspondence, signify wisdom. That the lungs correspond to the understanding as the heart does to the will, is further evident from man's thought and speech; all thought is of the understanding, and all speech is of the thought; a man cannot think unless the pulmonary spirit concurs,

and is in concord, wherefore when he thinks tacitly, he respires tacitly; if he thinks deeply, he respires deeply; in like manner if slowly, hastily, attentively, gently, earnestly, and so forth; if he altogether retains his breath, he cannot think except in the spirit and from its respiration, and so forth: that the speech of the mouth, which proceeds from the thought of man's understanding, makes one with the respiration of the lungs, and so makes one, that he cannot produce the least of sound and the least of expression without deriving aid from the lungs by the larynx and the epiglottis, every one may know from living experience in himself, if he desires it. That the heart corresponds to the will and the lungs to the understanding, is evident also from the universal government of each in the body throughout, and in all and singular its parts: that the government of the heart prevails in the body by arteries and veins, is a known thing; that the government of the lungs also prevails, may be manifest to every anatomist, for the lungs by their respiration act upon the ribs and the diaphragm, and by the latter and the former, by means of ligaments and by means of the peritonæum, upon all the viscera of the body throughout, and likewise upon all its muscles, and not only involve, but also thoroughly enter them, and so thoroughly that there is not the smallest part of the viscera and of a muscle, from the surface to the inmost principle, which does not derive something from the ligaments, consequently from the respiration: this is the case with the stomach more than the rest of the viscera, in consequence of its œsophagus passing the diaphragm, adjoining itself to the trachæa which comes from the lungs; hence the heart itself, besides its own, has also a pulmonary motion, for it lies upon the diaphragm, and in the bosom of the lungs, and coheres and is continued with them by its auricles; in like manner also what is respiratory passes into the arteries and veins, on which account they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast. From these considerations an attentive eye may see, that all living motions, which are called actions, and exist by means of muscles, are effected by the co-operation of the motion of the heart and of the motion of the lungs, which is given in each, both the general one which is external, and the singular one which is internal; and he who is clear-sighted may also discover, that these two fountains of the motions

of the body correspond to the will and the understanding, since they are produced from them. This has been also confirmed from heaven, where it was given to be present with the angels, who presented this to the life; they formed a resemblance of the heart and a resemblance of the lungs, with all the interior and exterior things of their contexture, by means of a wonderful and inexpressible fluxion into circles, and they then followed the flux of heaven, for heaven has a tendency to such forms by virtue of the influx of love and wisdom from the Lord; thus they represented singular the things which are in the heart, and singular the things which are in the lungs, and likewise their union, which they called the marriage of love and wisdom. And they said, that the case is similar in the universal body, and in singular its members, organs, and viscera, with the things which are of the heart therein, and which are of the lungs therein: and that when they do not both act, and each take its turn distinctly, there cannot be given any motion of life from any voluntary principle, nor any sense of life from any intellectual principle. From what has been above said, every man, who is desirous to attain to the wisdom of causes, may be taught and informed how the will conjoins itself to the understanding, and the understanding to the will, and how they act in conjunction, from the heart how the will, from the lungs how the understanding, and from the conjunction of the heart and lungs, the reciprocal conjunction of the will and understanding. The truth of the foregoing article is confirmed from what is observable in man, namely, that after birth the receptacle of love becomes will, and the receptacle of wisdom becomes understanding; for after birth the lungs are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man: the latter and the former life is not given from the separate operation of the heart, nor from the separate operation of the lungs, but from their co-operation; neither is it given without correspondence, nor in a swoon, nor in cases of suffocation.

VII. *That the conjunction of the body and spirit with man is effected by the motions of his heart and lungs, and that the separation is effected when those motions cease.* In order that this position may be comprehended, it is necessary that some things be premised which may throw light upon the subject, and from what is premised the truth of the posi-

tion will be seen; as, 1. that the spirit of man is equally a man: 2. that it has equally a heart and pulse thence derived, also lungs and respiration thence derived: 3. that the pulse of its heart and the respiration of its lungs flow-in into the pulse of the heart and into the respiration of the lungs appertaining to man in the world: 4. that the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal and separation: 5. that man then from natural becomes spiritual.

1. *That the spirit of man is equally a man*, you may see attested with much experience in the treatise concerning *Heaven and Hell*, n. 73—77, 311—316, 452, 461—469; and that every man is a spirit as to his interiors, n. 432—444. To which may be added, that every thing spiritual in its essence is a man, thus the all of love and wisdom which proceeds from the Lord, for this is spiritual: the reason why every thing spiritual, or which proceeds from the Lord, is a man, is, because the Lord Himself, who is the God of the universe, is a man, and from Him nothing can proceed but what is similar, for the Proceeding Divine (principle) is not changeable in itself and extended, and what is not extended is every where such, hence is His omnipresence. The reason why man has conceived an idea of an angel, of a spirit, and of himself after death, that they are like æther or air without a human body, is, because the sensually-learned have conceived it from the name of spirit, which is a breath of the mouth, also from their being unseen and not appearing before the eyes, for the sensual think only from the sensual principle of the body, and from what is material, also from some passages of the Word not spiritually understood; yet they know from the Word, that the Lord, although he was a man as to flesh and bones, still became invisible to the disciples, and passed through the doors when shut; angels also have been seen as men before many, according to the testimony of the Word, who did not assume a human form, but manifested themselves in their own form before the eyes of the spirit of the men to whom they appeared, which were then opened; lest therefore man should remain any longer in a fallacious idea concerning spirits and angels, and concerning his own soul after death, it has pleased the Lord to open the sight of my spirit, and to grant me to converse face to face with angels and deceased men, and to contemplate them, to touch them, and to say many things concern-

ing the incredulity and the delusion of men now living; I have had daily consort with them from the year 1744 even to this time, which is a period of nineteen years. From these considerations it may be manifest, that the spirit of man is equally man.

2. *That the spirit of man hath equally a heart and a pulse thence derived, also lungs and respiration thence derived.* This must first be confirmed by experience, and afterwards from reason. First from *experience:* the angelic heaven is distinguished into two kingdoms, one which is called celestial, and another which is called spiritual; the celestial kingdom is principled in love to the Lord, and the spiritual kingdom is principled in wisdom from that love; heaven is thus distinguished, because love and wisdom in the Lord and from the Lord are two distinct things, yet still united, for they are distinct as heat and light from the sun, according to what was said above. The angels of the celestial kingdom, because they are principled in love to the Lord, have reference to the heart of heaven, and the spiritual angels, because they are in wisdom from that love, have reference to the lungs of heaven, for, as was said above, the universal heaven in the Lord's sight is as one man; the influx also of the celestial kingdom into the spiritual kingdom is similar to the influx of the heart into the lungs with man; hence there is a universal correspondence of heaven with those two motions of the heart and lungs with every one. It has been also given to hear from the angels that there is a pulse in their arteries, from the heart, and that they equally respire as men in the world, also that the pulses vary with them, according to the states of the love, and the respiration according to the state of wisdom; they themselves have touched their wrists, and have told me so, and I myself have frequently perceived the respiration of their mouth. Inasmuch as the universal heaven is distinguished into societies according to the affections which are of love, and all wisdom and intelligence is according to those affections, therefore every society has a peculiar respiration distinct from the respiration of another society, in like manner a peculiar and distinct pulse of the heart; wherefore no one can enter from one society into a higher and more distant, neither can any one descend from a superior heaven into an inferior, or ascend from an inferior into a superior, inasmuch as the heart labors and the lungs are oppressed; least of all can any one ascend from hell

into heaven, for if he makes the attempt, he pants like one in the agony of death, or like fish drawn out of water into air. The universal distinction of respirations and of pulses is according to the idea of God, for from that idea result the differences of love and of the wisdom thence derived; wherefore a nation of one religion cannot enter-in to nations of another religion; that Christians could not enter-in to Mahometans by reason of their respiration, has been made visible to me. The most easy and the most gentle respiration appertains to those, who have an idea of God as a man; and from the Christian orb, to those who have an idea of the Lord, as being the God of heaven; but a difficult and less gentle respiration appertains to those who deny His Divinity, as the Socinians and Arians do. Inasmuch as the pulse makes one with the love of the will, and the respiration one with the wisdom of the understanding, therefore they, who are about to come into heaven, are first inaugurated into angelic life by concordant respirations, which is effected by various methods, whence they come into interior perception, and into celestial freedom. From *reason:* the spirit of man is not a substance separate from the viscera, organs and members of a man, but adheres conjoined to them; for a spiritual principle accompanies all their stamina from the outermost to the inmost, and thence also all the stamina and every fibre of the heart and lungs, wherefore when the connection is dissolved between man's body and spirit, the spirit is in a similar form to that in which the man was before; it is only separation of a spiritual substance from what is material, and hence it is, that the spirit has a heart and lungs as the man had in the world, wherefore also it has similar senses and similar motions, and likewise it has speech, yet senses and motions and speech are not given without heart and lungs; spirits also have atmospheres, but spiritual; how greatly therefore are they mistaken, who assign to the soul a peculiar place in any part of the body, whether in the brain or in the heart, since the soul of man, which is to live after death, is his spirit.

3. *That the pulse of its heart and the respiration of its lungs, flow-in into the pulse of the heart and the respiration of the lungs appertaining to man in the world.* This likewise must be confirmed from experience, and afterwards from reason. From *experience:* that man, during his life in the world, has a two-fold respiration of the lungs, and a

two-fold pulse of the heart, is a thing unknown, by reason that it is unknown that man is a spirit as to his interiors, and that a spirit is equally a man; that yet each motion in man continually exists, and that hence those motions of the spirit flow-in into those two motions of the body, has been given me sensibly to perceive; I was once brought into them, when attended by spirits, who from a strong persuasive principle could deprive the understanding of all the faculty of thinking, and at the same time take away all the power of respiring: to prevent the injury which this might do me, I was brought into the respiration of my spirit, which I then manifestly felt concordant with the respiration of the angels of heaven; hence also it appeared evident, that heaven in general, and every angel there in particular, respires; also, that so far as the understanding suffers, so far likewise does the respiration, since the persuasive principle, which some evil spirits in the spiritual world possess, at the same time also suffocates, wherefore it is called the suffocative principle of the body, and the murdering principle of the mind. The angels also had alike an opportunity given them of leading my respiration, and on a time also of diminishing and successively withdrawing the respiration of my body, until the respiration of my spirit only remained, which I then also sensibly perceived. And moreover I have been in the respiration of my spirit, as often as I have been in a like state with spirits and with angels, and as often as I have been elevated into heaven; and so often I have been in the spirit, and not in the body. Concerning the removal of the animation of the lungs and body, whilst the animation of my spirit remained, see also the Treatise on *Heaven and Hell*, n. 449. From *reason:* from the above living experience it may be manifest, that since every man enjoys a two-fold respiration, one within another, he is enabled by virtue of understanding to think rationally, yea, also spiritually, and by this likewise is distinguished from the beasts; also that he can be enlightened as to understanding, be elevated into heaven, and respire with the angels, and thus be reformed and regenerated: besides, where there is an external principle, there must be also an internal one, and this latter must be in every action and in every sensation; the external gives what is general, and the internal what is singular, and where there is no general (thing or principle,) neither is there a singular one; hence it is that with men there is given both an external and

an internal systolic and animatory motion, an external which is natural, and an internal which is spiritual; thus also the will together with the understanding can produce corporeal motion, and likewise the understanding with the will produce corporeal senses: a general and singular pulse and respiration are also given in beasts, but both the external and internal principle with them is natural, whereas with man the external is natural, and the internal is spiritual. In a word, such as the understanding is, such is the respiration, because such is the spirit of man which from understanding thinks, and from will acts; and that those spiritual operations may flow-in into the body, and enable man to think and will naturally, the respiration and pulse of the spirit must be conjoined to the respiration and pulse of the body, and there must be an influx of the one into the other, otherwise no transfer is given.

4. *That the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal, thus by separation.* The reason why man after death is equally a man, as he had been before death, except that after death he becomes a spirit-man, is, because his spiritual principle is adjoined to his natural principle, or the substantiality of the spirit to the materiality of body, so adaptedly and unitedly, that there is not a fibrel, a constituted stamen, or the smallest thread of them, in which the human principle of spirit is not in union with the human principle of the body; and whereas the life of the whole and the life of the parts depend solely on these two universal motions, the systolic motion of the heart, and the respiratory motion of the lungs, it follows, that when those motions cease in the body, the natural things which are material are separated from the spiritual things which are substantial, for they cannot perform together the same operation; wherefore what is the acting principle itself, which is spiritual, recedes from singular the things acted upon, which are natural, and thus man becomes another man; this therefore is the death of man, and this is his resurrection, on which subject see what is adduced from living experience in the *Treatise concerning Heaven and Hell*, n. 445—452, 453—460, and 461—469.

It appears as if man was dead when respiration ceases, nevertheless man is not dead until the motion of the heart ceases, which it usually does afterwards; that man is not dead until the motion of the heart ceases, is plain from the

life of infants in the womb, also from the life of adults in swoons and suffocations, in which the heart performs its systoles and diastoles, whilst the lungs are at rest, and yet the man lives, although without sense or motion, thus without any consciousness of life; the reason is, because in such case the respiration of the spirit indeed continues, but no respiration of the body corresponds to it, and hence neither is there given a reciprocation of the two vital motions, the heart and the lungs; and without correspondence and reciprocation, there is no sensitive life, neither is there any action. With the natural life of man's body, the case is similar as with the spiritual life of his mind, for if will and understanding, or love and wisdom, do not conjointly act, there is not effected any rational operation; if understanding or wisdom recedes, the will with its love becomes as it were dead, nevertheless it lives, though without consciousness, and so likewise if the understanding be only interrupted, as is the case with those who lose their recollection; but it is otherwise if the will or love recedes, for in this case all is over with the mind of man, as all is over with his body when the heart ceases to beat. That the separation of the spirit from the body generally takes place on the second day after the last agony, has been given me to know from this consideration, that I have discoursed with some deceased persons, who were then spirits, on the third day after their decease.

5. *That man then from natural becomes spiritual.* The natural man differs altogether from the spiritual, and the spiritual from the natural, to such a degree, that they cannot be given together; he who does not know what a spiritual principle is in its essence, may believe that what is spiritual is only a more pure natural principle, which in man is called rational; but what is spiritual is above what is natural, and as distinct as is the light of mid-day compared with the shade of evening in the time of autumn: the distinction and the difference cannot be known by any one except who is in both worlds, the natural and the spiritual, and to whom it is given to make the alternate changes, by being at one time in one world and at another time in another, and to look at one from the other by reflection; from this opportunity allowed me, I have been informed, what this quality of the natural man is, and what the quality of the spiritual man, who is a spirit; and that it may be more generally known, it shall be briefly described: the

natural man in all things of his thought and speech, and in all things of his will and action, has for a subject matter, space, time, and quantity, which things are fixed and stated with him, neither without them is he in any idea of thought and consequent speech, nor in any affection of will and consequent action: the spiritual man, or the spirit, has not those things for subjects, but only for objects; the reason is, because in the spiritual world there are objects altogether similar to those which are in the natural world, as lands, plains, fields, gardens and forests, houses and chambers therein, and in them all things which are for use; moreover there are garments, appropriate both to women and men, such as are in the world; there are tables, meats, and drinks, such as are in the world; there are likewise animals, both tame and noxious; hence there are spaces and times, also numbers and measures: all those things bear such a resemblance to the things which are in the world, that to the eye they are not distinguishable, nevertheless all those things are appearances, the things of the understanding of angels being appearances of wisdom, and the things of the will of angels being appearances of the perception of their loves, for they are created in a moment by the Lord, and are also in a moment dissipated, being permanent and non-permanent according to the constancy and inconstancy of spirits or angels in those things of which they are appearances: this is the reason why those things are only objects of their thoughts and affection, and why the subjects are those things from which they appear, which are, as was said, such things as relate to wisdom and love, thus spiritual things; as for example—when they see spaces, they do not think of them from space; and when they see gardens containing trees, fruits, shrubs, flowers and seeds, they do not think of those things from appearance, but from those things in which such appearances originate; and so in all other cases; hence it is, that the thoughts of the spiritual are altogether different from the thoughts of the natural, in like manner the affections, and so different, that they transcend and do not fall into natural ideas, except in some degree into the interior rational sight, and this no otherwise than by the abstraction or removal of quantities from qualities; hence it is evident that the angels have a wisdom, which to the natural man is incomprehensible, and also ineffable; inasmuch as their thoughts are of such a quality, therefore also they

have a speech of a like quality, which so entirely differs from the speech of men, that they do not agree in a single expression. The case is similar with respect to their writing, which, although as to letters it is similar to the writing of men here below, still it cannot be understood by any man upon earth, every consonant in their writing expressing a distinct sense, and every vowel a distinct affection, the vowels not being written but pointed; in like manner, their manual employments, which are innumerable, and the exercises of their offices, differ from the employments and exercises of natural men in the world, in a way which cannot be described by the expressions of human language. From these few particulars it may be perceived, that what is natural and what is spiritual differ from each other like shade and light. Nevertheless there are several differences, for there are some persons who class under the character of the spiritual-sensual, some under that of the spiritual-rational and spiritual-celestial, there are also the spiritual-evil, and the spiritual-good, the differences being according to affections and the thoughts thence derived, and the appearances being according to the former. From these considerations it is evident, that man from natural becomes spiritual, as soon as the lungs and heart of the body cease to be moved, and thus the material body is removed from the spiritual body.

VIII. *That no angel or spirit is given, nor can be given, who had not been born a man in the world.* That angels have not been immediately created, but that all who are in heaven, and have been there, were first born men, and after life passed in the world are angels, may be seen proved in the *Treatise on Heaven and Hell*, n. 312—318. That also no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them;

likewise that a soul or mind of such a quality has been given to him, and which is to live for ever, and that that mind, viewed in itself, is wisdom from the Lord grounded in love to Him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is; the body with which that mind is clothed and encompassed in the world, in itself is not a man, for the body cannot enjoy wisdom from the Lord and love Him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to Him; nevertheless he does not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it has been given me both to see and hear; there were seen in the heavens several of each sex, who were known to me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and fully lived according to them; and they were heard in heaven speaking things ineffable, as it is said of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connection with the last into middle principles, and thus the Lord connects all things of creation, on which account also He is called the First and the Last; this too was the reason why He came into the world, and put on a human body, and likewise glorified Himself therein, that from first principles and at the same time from last He may govern the universe, both heaven and the world. The case is similar with all divine operations, the reason of which is, because in ultimates all things co-exist, for all things which are in

successive order are in ultimates in simultaneous order, wherefore all things which are in this latter order are in continual connection with all things in the former order; from which consideration it is evident, that the Divine (principle) in what is last or ultimate is in its fulness: what and of what quality successive order is, also what and of what quality simultaneous order is, may be seen above: hence it is evident, that all creation is effected in ultimates, and that all divine operation pervades to ultimates, and there creates and operates. That an angelic mind is formed in man, is evident from his formation in the womb, also from his formation after birth, and because it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived, and man to the Creator from whom he receives being. *From the formation of man in the womb*, is evident from what was said above, where it was shown, that man is there formed fully for birth, by virtue of life which is from the Lord, for the reception of life from Him, for the reception of love by a future will, and for the reception of wisdom by a future understanding, which together make the mind capable of becoming angelic. *From his formation after birth*, it is evident that all means are provided that man may become such a mind; for every nation has religion, and the presence of the Lord is every where, and there is conjunction according to love and the wisdom thence derived: thus there is in every man a capacity of being formed *(formabilitas,)* and wheresoever there is an inclination, a continual formation takes place, from infancy to old age, for heaven, that he may become an angel. *That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived;* this may be seen from every thing created in the world; for seed is the first principle of a tree; this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to the principle from which it was derived; the case is the same with every shrub, plant, and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrix or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it has seed in itself; thus every thing in the animal kingdom, as well as every thing in the vegetable, rises from its first principle to the

last, and from the last rises again to the first from which it was derived. The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptible of the divine love and the divine wisdom; this, separated from the body, lapsing into nature, must needs return to the Lord, from whom it has life. Other types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living for ever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle

corresponding to those things; hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium: that there is such a medium, the angels know, but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, *that the angelic heaven, which was the end of creation, no otherwise existed,* thus that the human race is its seminary and supply.

IX. *That the divine love is divine good, and that the divine wisdom is divine truth.* The reason is, because every thing which love does is good, and every thing which wisdom teaches is truth; hence it is evident that the divine love, from the effect which is use, is called divine good, and that the divine wisdom also, from the effect which is use, is called divine truth, for the effect is to do, and also to teach, but one is of love, and the other is of wisdom, and every effect is use, and use is what is called good and truth, but good is the essence of use, and truth is its form. It is needless further to explain and deduce these observations, since every one from reason can see that love does, and that wisdom teaches, and that what love does is good, and what wisdom teaches is truth, and also that the good which love does is use, and that the truth which wisdom teaches is likewise use. Consider only with yourself, what is love without good in effect, and what is good in effect without use. Is love any thing in such case, and is good any thing? But you will discern that it is something in use, consequently that love exists in use; in like manner wisdom by truth, for wisdom teaches, and love does. It is from this ground that the heat, derived from the sun, which is the Lord, is called divine good, and the light also from that sun is called divine truth; they are so called from the effect, for that heat is the effect of love, and the light is the effect of wisdom, and each is use, for that heat vivifies the angels, and that light enlightens them; in like manner men.

What divine love is, was shewn in the preceding article; it may now be expedient here to shew what the divine wisdom is: the divine wisdom is that which is called divine providence, and which is likewise called divine order, and divine truths are what are called laws of divine providence, which has been treated of above, and which are likewise

called laws of divine order. These laws on one part have respect to the Lord, and on the other part have respect to man, and on both parts have respect to conjunction; the divine love has for an object to lead man and bring him to itself, and the divine wisdom has for an object to teach man the way that he must go, that he may come into conjunction with the Lord. This way the Lord teaches in the Word, and specifically in the decalogue, wherefore the two tables of the decalogue were written with the finger of the Lord Himself, one of which respects the Lord, and the other man, and both conjunction. Wherefore that the way may be known, the decalogue shall be explained, which shall be done in what follows.*

Inasmuch as man is recipient both of the divine love and the divine wisdom, therefore there is given him a will, and there is given him an understanding, a will in which he may receive divine love, and an understanding in which he may receive divine wisdom, divine love in the will by life, and divine wisdom in the understanding by doctrine; but in what manner reception is effected by doctrine in life, and by life in doctrine, is what will be taught with as much clearness as possible in the explication of the decalogue.

X. *That the conjunction is reciprocal of love and of wisdom*, or, what is the same thing, of will and understanding, also of affection and thought, in like manner of good and of truth, is an arcanum not yet revealed; that there is a conjunction, reason is able to discover, but not so that the conjunction is reciprocal: that reason can discover that there is conjunction, is evident from this consideration, that reason cannot be given except from the conjunction of affection and thought, for no one can think without affection; and he who is willing to inquire will perceive, that affection is the life of thought, also that such as the affection is, such is the thought, wherefore if one be inflamed, the other is inflamed, and if one grows cold, the other grows cold; hence it is that when man is glad, he thinks gladly, when he is sorrowful, he thinks sorrowfully, in like manner when he is angry, he thinks angrily, and so forth: enter from thy superior thought into thine inferior, and attend, and thou wilt see. Similar is the conjunction of love

* This alludes to the Tract published in the year 1763, entitled *The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.*

and of wisdom, because all affection is of love, and all thought is of wisdom; also similar is the conjunction of will and understanding, for love is of the will and wisdom is of the understanding; and similar is the conjunction of good and truth, because good is of love and truth is of wisdom, as was confirmed in the preceding article; concerning which conjunction see what is adduced in the *Doctrine of the New Jerusalem*, n. 11—27.

That the conjunction is reciprocal, may likewise be concluded from affection and thought, and that affection produces thought, and that thought reproduces affection; but it may principally be concluded from the reciprocal conjunction of the heart and lungs, for, as was before shewn, Art. vii. and viii. there is a plenary correspondence between the heart and the will, also between the lungs and the understanding, appertaining to man; wherefore from the conjunction of the heart and lungs we may be instructed concerning the conjunction of the will and the understanding, consequently concerning the conjunction of love and of wisdom. From the parallelism established between those two principles it may be manifest, 1. That the life of the will conjoins itself to the life of the understanding. 2. That the conjunction is reciprocal, and what its quality is. 3. That the life of the understanding purifies the life of the will: that in like manner it perfects and exalts it. 4. That the life of the will co-operates with the life of the understanding in every motion, and on the other hand the life of the understanding with the life of the will in every sense. 5. In like manner in the sound of the voice and its speech. 6. In like manner with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected, and exalted, by the life of the understanding, but that it is defiled, depraved, and rendered brutal. 7. That love, which is the life of the will, constitutes all the life of man.

But first it is to be noted, that by the life of the will is meant love and affection, and that by the life of the understanding is meant wisdom, science, and intelligence. It is also to be noted, that the heart itself, with all its vessels throughout the body, corresponds to the will, and their blood corresponds to the love and its affections which constitute the life of the will; and that the lungs, together with the trachæa, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that res-

piration, which is effected by the influx of air through the larynx and trachæa into the bronchia of the lungs, corresponds to the life of the understanding. These things are to be noted, that the truth by correspondences may be openly and justly comprehended. Now therefore we proceed to the parallelism.

1. *That the life of the will conjoins itself to the life of the understanding.* From the parallelism it is manifest, that the life of the will, which is love, flows-in into the understanding, and constitutes its inmost life, and that the understanding spontaneously receives that life, and that the will, by the influx of its love, in the understanding, first produces affections, which are proper to the will or love, and next perceptions, and finally thoughts with ideas, in co-operation. That this is the case, may be manifest from the conjunction of the heart with the lungs; for the heart discharges all its blood through its right auricle into the lungs, and makes its blood vessels, by virtue of which the lungs, from being white, appear red like blood; the heart discharges its blood through a covering or outermost coat, which is called the pericardium, and which coat encompasses the vessels even to the inmost of the lungs; thus the heart constitutes the life of the lungs, and gives them the capacity of respiration, which respiration is effected by an influx of air into the bronchia, and by their reciprocal motions or heavings.

2. *That the conjunction is reciprocal, and what is its quality.* From the parallelism it may be manifest, that the understanding remits back the life of love received from the will, but not by the same way by which it receives it, but by another sideways; and that the will thence performs all the functions of life in the universal body. But this reciprocal conjunction may be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart discharges blood through its right auricle into the lungs, as was said above, and the lungs remit it back, when received, into the left auricle of the heart, thus by another way, and the heart from its left ventricle, pours it forth with a strong force in all directions, through the aorta into the body, and through the carotids into the brain, by which arteries and their ramifications the heart performs its active vital functions in the body throughout, for the active force of the heart is in the arteries; the arterious blood next flows into the veins in every

direction, through which it reflows to the right ventricle of the heart, and from this again, as before, into the lungs reciprocally: this circulation of the blood is continual in man, because the blood corresponds to the life of the love, and respiration to the life of the understanding. From what has been said it is evident, that there is reciprocal conjunction of love and of wisdom, and that love is the life of itself, and the only life, of man.

3. *That the life of the understanding purifies the life of the will*, is not only evident from correspondence with the lungs and the heart, but also from this consideration, that man, by birth from his parents, is born into evils, and that hence he loves corporeal and worldly things more than celestial and spiritual things; consequently that his life, which is love, is depraved and impure by nature; every one may see from reason, that this life cannot be purified except by the understanding, and that it is purified by spiritual, moral, and civil truths, which constitute the understanding. Wherefore also it is given to man to be able to perceive, and with affirmation to think, such things as are contrary to the love of his will, and not only to see that they are so, but also, if he looks up to God, to be able to resist and thereby remove the depraved and filthy things of his will, which is the same thing as being purified. This also may be illustrated by the defæcation of the blood in the lungs: that the blood let in thither from the heart is defæcated, is a thing known to anatomists, from this consideration, that the blood flows from the heart into the lungs in greater abundance than it flows back from the lungs into the heart; also that it flows in indigested and impure, but flows back refined and pure; also that in the lungs there is a cellular texture into which the blood of the heart presses out by separation its useless particles, injecting them into the little bronchial vessels and ramifications; also that the flux in the nostrils and the mouth, and the vapor in breathing, is from that source. From which considerations it is evident that the fæculent blood of the heart is purified in the lungs. By these considerations, what was said just above may be illustrated, inasmuch as the blood of the heart corresponds to the will's love, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by which purification is effected. *That the life of the understanding also perfects and exalts the life of the will*—the reason is, because the will's

love, which constitutes the life of man, is purged from evils by means of the understanding, and man, from being corporeal and worldly, becomes spiritual and celestial, in which case the truths and goods of heaven and of the church are grafted in his affection, and nourish his soul; thus the life of his will is made new, and from it the life of his understanding becomes new, so that each is perfected and exalted; this is effected in the understanding, and by it, but from the will, for the will is the man himself. This likewise is confirmed by the correspondence of the lungs and the heart; for the lungs, which correspond to the understanding, not only purge the blood from its fæculent particles, as was before observed, but also nourish it from the air; for the air is full of volatile elements and odors, homogeneous with the matter of the blood; and there are likewise innumerable sanguineous foldings in the little lobes of the bronchia, which, according to their peculiar faculty, imbue the substances which are admitted, in consequence whereof the blood becomes fresh and bright, and is rendered arterious, such as it is when conveyed from the lungs into the left ventricle of the heart. That the atmosphere nourishes the pulmonary blood with new aliments, is evident from much experience; for there are some gales which are injurious to the lungs, and some which recreate them, thus some which are hurtful, and some which are salubrious; there are also some animals which live a long time without terrestrial food, thus upon atmospherical food alone, as bears, vipers, cameleons, and others, which support life for a time without any other diet. From these considerations it is evident that the pulmonary blood derives nourishment also from the atmosphere; thus also the life of the understanding perfects and exalts the life of the will, according to correspondence.

4. *That the life of the will co-operates with the life of the understanding in every motion, and in return the life of the understanding co-operates with the life of the will in every sense.* That the will and the understanding co-operate in all and singular things of the body, like the heart and lungs, was shewn above: but that the will is the prime agent in producing motions, and that the understanding is the prime agent in the exercise of the senses, has not yet been shewn. That the will is the prime agent in producing motions, follows from the ministration which it performs, for to do and to act is from the will principle; and that the understanding

is the prime agent in the senses, follows also from its ministration, in that it perceives and is thence sensible; nevertheless, neither motion nor sense can exist without the co-operation of each. This likewise appears from the co-operation of the heart and lungs: that in motions the heart is the prime agent, and the lungs the secondary, is evident from the muscles, that the arteries act therein, and the little coats from the ligaments re-act; the arteries are constricted by fibres put forth from the brain, and are stretched back by little coats from the super-induced ligaments; the arteries are from the heart, and the ligaments, inasmuch as they are continued from the diaphragm or peritonæum, or elsewhere, are in the alternate motion of the lungs; hence it is evident that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. When respiration in the muscles of the lungs is the secondary agent by the aforesaid ligaments, which are in its motion, those ligaments constitute also an involucrum common to the muscles, and likewise coats of moving fibres, and hence they enter into the most minute parts, thus hence they are re-actions both general and singular, and the singular are capable of being variously multiplied under the general, according to a law of nature prevailing universally. The case is similar with the understanding and the will. But that the lungs are the prime agent in the senses, and the heart the secondary, is evident from the examination of the organs of the senses, which confirm it; but inasmuch as their textures are intricate, and their various component parts cannot here be described, it is sufficient to know that all the organs of the senses correspond to such things as are of the understanding, for the organ of sight corresponds to intelligence, the organ of hearing to obedience grounded in hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

5. *In like manner in the tone of the voice and its speech.* It was said above, that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is a known thing that all tones of the voice are from the lungs, and that variations of tones are given, some of which are in a small degree derived from the understanding, while some are in a greater degree, and some in a greater still; the tones, which in a smaller degree are derived from the understanding, are

the tones of singing and music; those which are derived in a greater degree from the understanding, are the interior tones of speech; and those which are derived in a still greater degree, are the exterior tones of speech; the speech itself, by the articulations of tone, which are expressions of speech, makes them manifest. That there is a correspondence of tones and of speech with the life of the will which is love, and with the life of the understanding, is manifest from this consideration, that it may be perceived from the tone of a man's voice, what the quality of the affection of his love is, and from his speech, what is the quality of the wisdom of his understanding: this is perceived manifestly by the angels, but obscurely by men: the correspondence of the tone itself is with the general affection of love in the understanding; the correspondence of the variations of tone, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of tone, which are derived in a small degree from the understanding, is with perception; those which are derived in a greater degree, with the variation of perceptions; and those which are derived in a still greater degree, with thought and its variations; this is a summary view of the subject. There are two lungs, which are called lobes, the fountains of their respiration are called bronchia; the channel into which they close is called the windpipe; the top of this channel is called the larynx, and the aperture for the tone of the voice therein is called the glottis; the continuation thence is into the nostrils and into the tongue, and the exit is through the opening of the lips: such in one complex are the things appertaining to the lungs, to their respiration and utterance of tones, and these things taken together correspond to the understanding derived from the will, their utterance of tones to the understanding, and their motions to the will.

6. *These effects have place with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected, and exalted, by the life of the understanding, but that it is defiled, depraved, and rendered brutal.* With every man there is a will and an understanding, and there is also reciprocal conjunction of will and understanding, thus alike with the evil and the good; but the love of the will differs with every one, and hence also the wisdom of the understanding, and this to such a degree, that with

the good and with the evil they are opposites; for with the good there is the love of good, and hence the understanding of truth, but with the evil there is the love of evil, and hence the understanding of what is false. Since therefore the will's love with the good is not only purified by the understanding, but is also perfected and exalted, as was proved above; it follows that the will's love with the evil is defiled by the understanding, is depraved, and rendered brutal. In externals indeed there is an apparent similitude, because externals simulate and deceive by pretences, but in internals there is dissimilitude. But how this case is, may be illustrated by the correspondence of the heart and lungs; for every one has a heart and lungs, and with every one there is conjunction of the heart with the lungs, even reciprocal, and with every one the blood of the heart in the lungs is deprived of its phlegm, and is nourished by the volatile elements and odors supplied from the air, but yet altogether in a different manner with the good from what it is with the evil. What is the nature of the deprivation of phlegm and of the nourishment of the blood in the lungs with the good and with the evil, may be concluded from the following documents of experience: in the spiritual world, a good spirit attracts with his nostrils all fragrances and sweet smells with delight, and has a horror at what is putrid and stinking; but an evil spirit attracts with his nostrils what is putrid and stinking from a principle of delight, and shuns what is fragrant and sweet-scented; hence it is, that in the hells there are filthy, rancid smells, as of a dunghill, or dead body, and others of a like nature, and this because all odor corresponds to the perception which is from the affection of every one's love; the reverse has place in the heavens. From which considerations it is evident, that the blood with men in the world is nourished by the air with similar (substances) as being homogeneous, and is purged by dissimilar as being heterogeneous: the human blood in its inmost principles is spiritual, in its outermost principles is corporeal, wherefore they who are spiritual nourish it from such things in nature as correspond to things spiritual, but they who are merely natural nourish it from such things in nature as correspond to it; hence the dissimilitude of the blood in men is as great and of such a quality as is the dissimilitude of their loves, for the blood corresponds to the love, as is evident from what is said above.

7. *That the love, which is the life of the will, constitutes all the life of man.* It is believed that thought constitutes the life of man, but it is love; the reason why it is so believed is, because thought appears to man, and love not so. If you take away love, or any stream of it, which is called affection, you cease to think, you grow cold and die; but not when you take away thought alone, as is the case when the memory fails, also in sleep, in swoons, in suffocation, in the womb, in which circumstances, although man does not think, still he lives, so long as the heart beats, for the heart corresponds to the love: the case is similar with the will and the understanding, for love is of the will, and thought is of the understanding. That love constitutes all the life of man, has been illustrated in the foregoing pages by the correspondence of the heart with the lungs, and by that correspondence it was shewn, that as the heart in the womb forms the lungs, that thereby it may perform respiration, and thus by respiration produce speech, in like manner love forms the understanding, that thereby it may think, and from thought may speak; so likewise it was shewn, that love from itself produces affections, of which are intentions; by these perception, of which are lights; and by perception thought, of which are ideas, and from these memory; and that these things taken together are of the love's understanding, to which things in a similar series correspond all things of the lungs. As the love has formed the understanding to the use of thought and of speech, so likewise it has formed the other functions of life to their uses, some to the uses of nourishment, some to the uses of chylification and sanguification, some to the uses of procreation, some to the uses of sensation, some to the uses of action, and of ambulation, in which no other principle can perform life, except the former itself, which is love: the formation was effected by the heart and its blood, because the blood corresponds to the love, and the heart to its receptacle; and the viscera, the organs and members of the whole body are those parts in which the functions of uses are formed of the love by the heart. Whosoever is capable of examining the subject may see, that the progressions of uses from first to last in those things are similar to those in the lungs. From these considerations, and from what has been said above, it is evident that the will's love constitutes all the life of man, and that the life of the understanding is from it, consequently that man is his

own love and his own understanding from it according to it.

XI. *That love to the Lord from the Lord exists in charity, and that wisdom (exists) in faith.* They who think only naturally, and not at the same time spiritually, concerning love to the Lord, and concerning charity towards the neighbor, think no otherwise, because they cannot think otherwise, than that the Lord is to be loved as to person, and likewise the neighbor as to person; but they, who think both naturally and spiritually, perceive and from perception think, that both an evil man and a good man can love the Lord as to person, in like manner the neighbor, and that if an evil man loves, he cannot be loved again, but that if a good man loves, he can be (loved again;) hence the spiritual-natural man concludes, that to love the Lord is to love that which is from Him, which in itself is divine, in which is the Lord, and that this is to do good to the neighbor, and that thus and no otherwise he can be loved by the Lord, and can be conjoined to Him by love; but the natural man cannot think spiritually on this subject, unless it be distinctly laid down before him. It shall therefore be distinctly treated of in the following articles concerning *Love and Charity:* 1. That the love of uses is charity. 2. That the Lord is the source from which it proceeds, and that the neighbor is the object to which it tends. 3. That love to the Lord exists in charity because in use. 4. That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly. 5. That there are general uses, which also are the uses of charity. 6. That uses do not become uses of charity with any one else, but him who fights against evils which are from hell. 7. Since those evils are contrary to love to the Lord, and contrary to charity towards the neighbor. 8. That uses, which have for their first and last end a man's own proper good, are not uses of charity. *Concerning wisdom and concerning faith.* 1. That faith is nothing else but truth. 2. That truth becomes truth when it is perceived and loved, and that it is called faith when it is known and thought. 3. That the truths of faith on one part respect the Lord, on the other the neighbor. 4. In general, how the Lord is to be approached, that conjunction may be effected: and next, how the Lord by man performs uses. 5. Each is taught by truths spiritual, moral, and civil. 6. Faith consists in knowing and

thinking those truths, charity consists in willing and doing them. 7. Wherefore when the divine love of the Lord exists in charity with man, which is to will and to do those truths, the divine wisdom of the Lord exists with man in faith, which is to know and to think truths. 8. That the conjunction of charity and faith is reciprocal.

Concerning love and charity.—1. *That the love of uses is charity.* In all and singular things there are these three (constituents,) end, cause, and effect; the end is that from which (any thing is produced,) the cause is that by which (it is produced,) and the effect is that in which (it is produced;) and when the end by (or through) the cause is in the effect, it then exists: in all love and its affection there is an end, and the end intends, or wills to do, what it loves, and the deed is its effect. The Lord is the end from which (any thing is produced,) man is the cause by which, and use is the effect in which the end exists: the Lord is the end from which (any thing is produced,) because from His divine love He perpetually intends, or wills to do, uses, that is, things good for the human race; man is the cause by which (any thing is produced,) because he is in the love of uses, or may be, and in that love intends, or wills to do, uses, and uses are the effects in which the end exists: uses are what are also called things good. Hence it is evident, that the love of uses is the charity which man ought to have towards his neighbor. That in all and singular things there is an end, a cause, and an effect, may be discovered from the examination of any thing whatsoever; as when a man does any thing, in this case he says either with himself, or to another, or another to him, why doest thou this? thus what is the end? by what doest thou this? thus by what cause? and what doest thou? which is the effect. The end, the cause, and the effect, are called also the final cause, the middle cause, and the thing caused; and by the law of causes is established, that the end is the all in the cause, and hence the all in the effect, for the end is their very essence itself: in like manner the Lord, since He is the end, is the all in the love of uses, or in charity appertaining to man, and hence is the all in the uses derived from Him, that is, in the uses performed by Him. It is from this circumstance that it is believed in the church, that all good is from God, and nothing from man, and good from God is good itself. It follows therefore as a consequence, that to do charity is to do uses, or the good things which are uses, thus that the love of uses is charity.

2. *That the Lord is the source from whom it proceeds, and that the neighbor is the object to whom it tends.* That the Lord is the source from whom the love of uses or charity is and exists, is evident from what was said above; that the neighbor is the object to whom it tends, is, because the neighbor is the object towards whom charity ought to be cherished, and to whom charity ought to be performed. Inasmuch as it is said that the neighbor is the object towards whom the love of uses tends, it may be expedient to say also what and who the neighbor is. The neighbor in an extended sense is the community or the public, in a less extended sense it means the church, a man's country, a society greater or lesser; and in a limited sense it means a fellow-citizen, a companion and brother; to the latter and to the former to perform uses from a principle of love is to do charity towards the neighbor, for he loves those uses: the reason why he loves those uses is, because the love of uses and the love of the neighbor cannot be separated; man may indeed, from the love of uses or from charity, do good to an enemy and to a wicked person, but to them he performs the uses of repentance or reconciliation, which uses are various, and are effected by various methods, see Matt., v. 25, 43, 44, and following verses; Luke, vi. 27, 28, 35.

3. *That love to the Lord exists in charity, because in use.* This the Lord Himself teaches in John: "*He that hath My commandments and doeth them, he it is who loveth Me; if any one love Me, he keepeth My Word; he who loveth Me not, keepeth not My Words,*" xiv. 21, 23, 24: again in the same evangelist: "*If ye keep My commandments, ye shall abide in My love,*" xv. 10: to keep My precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbor. And in the same evangelist: "*Jesus thrice said to Peter, lovest thou Me? and Peter thrice replied, that he loved Him; Jesus thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17; to feed lambs and sheep denotes uses or goods of charity with those who preach the gospel, and love the Lord; hence it is evident that love to the Lord exists in charity, because in use, also that the conjunction of love to the Lord with charity towards the neighbor, thus the conjunction of the Lord with man, is in use, and that the conjunction is of such a quality and of such a measure, as is the quality and measure of the love of use, for the Lord is in use, as in the good which is from Himself, and man

who is in the love of use, is in use as from himself, but still acknowledges that it is not from him but from the Lord: for man cannot love the Lord from himself, neither can he do uses from himself, but the Lord loves him, and reciprocates his love in him, and also makes it to appear as if he loved the Lord from himself. This therefore is the love of the Lord from the Lord. Hence also it is evident how love to the Lord exists in charity or in the love of uses.

4. *That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly.* It is not known except obscurely, and only by some, what is properly meant in the Word by the goods of charity, which are also called good works, and likewise fruits, and here uses: from the sense of the letter of the Word it is believed, that they consist in giving to the poor, in assisting the needy, in doing good to widows and orphans, with other like things; but these uses are not meant in the Word by the fruits, works, and goods of charity, but the meaning is that every person should discharge his duty, his business, and employment, rightly, faithfully, sincerely, and justly; when this is the case, the general or public good is consulted, thus also a man's country, a society greater and lesser, together with a fellow-citizen, a companion and brother, who fall under the description of neighbor in its extended and limited sense, as was said above: for every one in such a case, whether he be a priest, or a governor and officer, or a trader, or a laborer, does uses daily; a priest by preaching, governors and officers by administration, a merchant by trading, and a laborer by his labor: as for example, a judge who judges rightly, faithfully, sincerely, and justly, does uses to his neighbor as often as he judges; in like manner a minister as often as he teaches, so likewise in the other instances. That such uses are meant by the goods of charity and by works, is evident from the government of the Lord in the heavens, for in the heavens, as in the world, all are employed in some function and ministration, or in some office, or in some business; and every one enjoys magnificence, opulence, and happiness, according to his fidelity, sincerity, and justice therein; an indolent and slothful person is not admitted into heaven, but is cast out, either into hell, or into a wilderness, where he lives in misery and the want of every thing: such things, in the heavens, are called

goods of charity, good works, and uses. Every one also, who has been faithful, sincere, and just, in his office and employment in the world, is likewise faithful, sincere, and just, after his departure out of the world, and is accepted in heaven by the angels, and likewise has heavenly joy according to the quality of his faithfulness, sincerity, and justice; the reason is, because the mind, addicted to its office and employment from the love of use, is held together, and in such case is in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of mere chit-chat and the gratification of appetite, which also is the delight of idleness, and idleness is the devil's pillow. Every one may see that the Lord cannot have His abode in the love of these latter, but that He can in the love of the former.

5. *That there are general uses, which also are uses of charity.* The proper and general uses of charity are the uses of every one's functions and administration, as was said above, which in such case become goods of charity, in which exists love to the Lord, or in which this love is conjoined when man does them from spiritual fidelity and sincerity, which have place with those who love uses because they are uses, and who believe that all good is from the Lord. But besides the above uses, there are also given other general ones, such as faithfully loving a conjugial partner, giving children a proper education, the prudent management of domestic concerns, just dealing with servants and dependants; these works become works of charity, when they are done from the love of uses, and towards a conjugial partner, when they are done from mutual and chaste love; those uses are the domestic uses which are of charity. There are also other general uses, as contributing the necessary and due support to the ministry of the church, which goods becomes uses of charity, so far as the church is loved in a superior degree. Amongst general uses also may be reckoned the contributing towards the building and establishment of orphan-houses, of edifices for the reception of strangers, and colleges or places of public exercise, with other things of a similar nature, which uses in part are indifferent; to give aid to the needy, to widows, to orphans, merely because they are needy, widows, and orphans, and give to beggars, merely because they are beggars, are uses of external charity, which char-

ity is called piety, but they are not uses of internal charity, only so far as they are derived from use itself and its love; for external charity without internal is not charity, the internal being necessary to constitute it so; for external charity, derived from internal, acts prudently, but external charity, without internal, acts imprudently, and often unjustly.

6. *That uses do not become uses of charity with any one else but him who fights against evils which are from hell:* for the uses which man does, so long as he is in hell, that is, so long as the love, which makes his life, is there and from thence, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them; the love of the life of man is there and thence, so long as he has not fought against the evils which are there and thence; those evils are described and made manifest in the decalogue, and will be seen in its explication: those uses, which are done either under a shew of charity, or under a shew of piety, are described in the Word; those which are done under a shew of charity are thus described in Matthew: "*Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not, depart from Me ye workers of iniquity,*" vi. 22, 23; and they who have done them under a shew of piety are thus described in Luke: "*Then shall ye begin to say, we have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He shall say, I say unto you, I know ye not whence ye are, depart from Me all ye workers of iniquity,*" xiii. 26, 27; and they are also meant by the five foolish virgins, who had no oil in their lamps, to whom the bridegroom said at his coming, "*I know you not,*" Matt. xxv. 1—12. For so long as infernal and diabolical evils are not removed by combat, man may do uses, in which there is yet nothing of charity, and consequently nothing of piety, for they are interiorly defiled.

7. *Inasmuch as they are contrary to love to the Lord, and contrary to charity towards the neighbor:* for all uses, which in their essence are uses of charity, are from the Lord, and are done from Him by men, and in such case the Lord conjoins Himself in use with man, or love to the Lord with charity towards the neighbor. That no one can do any use except from the Lord, He Himself teaches in John: "*He who abideth in Me and I in him, the same bringeth forth much*

fruit, because without Me ye cannot do any thing," xv. 5: fruit is use. That the uses which are done by man, who has not fought, or does not fight, against the evils which are from hell, are contrary to love to the Lord, and contrary to charity towards the neighbor, is, because the evils which lie concealed inwardly in those uses are contrary to the Lord, thus contrary to love to Him, and hence contrary to the love of use, which is charity: for hell and heaven cannot be together, inasmuch as they are opposites, or one against the other, therefore they who do such uses, do not love the neighbor, that is, the community and public, the church, their country, the society in which they live, a fellow-citizen, a companion and brother, who, in the extended and limited sense, are the neighbor. That this is the case, has been made manifest to me from very much experience. Such are those uses within the man who does them, but out of the man they are still uses, also excited by the Lord with man, for the sake of good, both general and particular, but they are not done from the Lord, wherefore those uses are not recompensed in heaven, but are recompensed or to be recompensed in the world.

8. *That the uses, which have for the first and last end a man's own proper good, are not uses of charity.* That the end regarded is the all of the effect, or the all of use, and that the Lord is that end, and that it is from the end that use is the use of charity, was confirmed above in this article; when therefore man is the end regarded, that is, his own proper good, in this case he is the all of the effect, or the all of use, whence his use becomes not use in essence, but in appearance, in which there is life from the body, but not any from the spirit.

Concerning wisdom and faith.—1. *That faith is nothing else than truth.* The Christian world, when charity began to decay, grew ignorant that charity and faith are one, consequently that faith is not given where there is no charity, and that charity is not given where there is no faith; from this ignorance arose blindness of such a sort, that they knew not what charity is, or what faith is. They then began to separate those two principles, not only in thought, but also in doctrine, and thereby to divide the Christian church, which in itself is one, into several, and to distinguish them according to the tenets of faith separate. When charity and faith are separated with man, it is then unknown what charity is, for charity must give existence

to faith, and faith ought to teach this, and likewise charity to illustrate it, and faith to see it; wherefore if charity and faith be separated, neither the one nor the other appertains to man, but both are removed from him, just as when you take away a candle, you take away also the light, and there is darkness. This is the reason why by faith is meant that which a man believes and does not see, wherefore it is said this and that is to be believed, and scarce any one says I do not see, but I believe, the consequence of which is, that no one knows whether what he believes be true or false: thus the blind leads the blind, and both fall into a pit. That faith is nothing else than truth, is indeed acknowledged when it is said that truth is of faith, and that faith is of truth; but if it be asked whether this and that be truth, the reply is, it is of faith, and no further inquiry is made; thus with the eyes shut, and the understanding closed, every thing into which man is born to believe, is accepted for a truth of faith. Such blindness was never called faith by the ancients, but they gave the name of faith to that which, by any light in the thought, they could acknowledge to be true; hence it is that in the Hebrew tongue truth and faith are expressed by one term, which term is *Amen and Amuna.*

2. *That truth becomes truth when it is perceived and loved; and that it is called faith when it is known and thought.* The defenders of faith separate are willing to have credit when they say, that spiritual things cannot be comprehended by the human understanding, because they transcend it, but still they do not deny illustration; the illustration which they do not deny is here meant by perception, thus by the assertion, that truth becomes truth, when it is perceived and loved; nevertheless the love of truth gives to the truth perceived to become truth, for it gives life; the reason why that illustration is perception, is, because all truth is in light, and the understanding of man is capable of being elevated into that light; the reason why all truth is in light, is, because the light proceeding from the Lord as a sun is essential light; hence it is that all truth in heaven is lucid, and that the Word, which is divine truth, gives to the angels there a common light, wherefore also the Lord is called the Word and likewise light, John, i. 1, 2, 3. That the human understanding is capable of being elevated into that light, it has been given to know from much experience, and that this is the case with the understanding of those who are not in the love of truth, provided they be in the desire

of knowing, or in the affection of glory arising from it, with this difference, that they who are in the love of truth are actually in the light of heaven, and that on this account they are in the illustration and perception of truth when they read the Word, whereas all others are not in the illustration and perception of truth, but only in the confirmation of their own principles, without knowing whether they be true or false; and also with this further difference, that they who are in the love of truth, when they read the Word, and think from that love, keep the sight of their understanding constantly in the principle itself, and thus inquire whether it be true before it is confirmed; but all others assume a principle from the science of memory, not being willing to know whether it be true, and if they are desirous of the reputation of learning, they confirm that principle by the Word, and by reason; and such is the genius of learning, which is self-conceit, that it can confirm every thing that is false, even to make it appear to itself and others to be true. Hence come heresies, disagreements, and defences of disagreeing tenets in the church; hence also comes this difference, that they who are in the love of truth are wise, and become spiritual, but all others remain natural, and in things spiritual are insane. The reason why truth is called faith, when it is known and thought, is, because truth perceived becomes afterwards a thing of memory, which is believed; hence also it is evident that faith is nothing else than truth.

3. *That the truths of faith on one part respect the Lord, on the other the neighbor.* All truths respect these three things, as their universal objects, above them the Lord and heaven, near them the world and neighbor, and beneath them the devil and hell; and truths are to teach man how he may be separated from the devil and hell, and be conjoined to the Lord and heaven, and this by a life in the world in which he is, and by a life with the neighbor with whom he is; by the latter and the former life all separation and conjunction is effected. Man, in order to be separated from the devil and hell, and to be conjoined to the Lord and heaven, ought to know what things are evil and thence what things are false, because these things are the devil and hell, and he ought to know what things are good with the truths derived from them, because these things are the Lord and heaven; the reason why evils and falses are the devil and hell, is, because they are thence derived, and the

reason why goods and truths are the Lord and heaven, is, because they are thence derived. Unless man be acquainted both with the latter and the former, he does not see any way of departure from hell, nor any way of entrance into heaven; truths must teach those things, and the truths which teach are given to man in the Word and from the Word; and whereas the way both to heaven and to hell is from the world, and in the world is the life of man, and with his neighbor there, therefore that life is the way which truths teach; if therefore the life of man be according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the life of man becomes the life of the Lord with him; this is what is meant by the Lord's words in John, "*I am the way, the truth, and the life,*" xiv. 6. But on the other hand, if the life of man be contrary to the truths of the Word, then the way from heaven and to heaven is closed, and the way to hell and from hell is opened, and the life of man is not life but death. That the life of the Lord with man is the life of charity towards the neighbor, and that there is conjunction in the love of uses, was said above in treating of charity; and whereas truths teach this life, it is evident that on one part, they respect the Lord, and on the other the neighbor.

4. *That truths teach how the Lord is to be approached, and afterwards how the Lord by man does uses.* How the Lord is approached has been said elsewhere, and will be shewn at large in the explanation of the decalogue; but how the Lord afterwards does uses with man, shall now be shewn: it is a known thing that man cannot do any thing good from himself, which in itself is good, but that he can from the Lord, consequently he cannot do any use, which in itself is use, for use is good; whence it follows, that the Lord does every use which is good by man. That the Lord wills that man should do good as from himself, has been shewn elsewhere; but how man is to do good as from himself, the truths of the Word also teach, and whereas truths teach it, is evident that truths are of science and of thought, and that goods are of will and of deed, and that thus truths become goods by willing and doing, for what a man wills and does, this he calls good, and what a man knows and thinks, this he calls truth, and that in deed, thus in good, there is both willing, and thinking, and knowing; their complex therefore in what is ultimate is good, this having in itself an external form from truths in

the thought, and an internal from the love in the will. But how the Lord does uses, which are goods, with man, has been also said and shewn in the explication of the laws of His divine providence.

5. *That each is taught by truths spiritual, moral, and civil.* It shall first be shewn what truths spiritual, truths moral, and truths civil are; secondly, that the spiritual man is also a moral and civil man; thirdly, that what is spiritual is in what is moral and civil; fourthly, that if they be separated, there is no conjunction with the Lord. 1. What truths spiritual, truths moral, and truths civil are:—Truths spiritual are those which the Word teaches concerning God, that He is One, the creator of the universe; that He is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the Human (principle) is His Son; that God the Creator and He are one; that He is the Redeemer, the Reformer, the Regenerator and Savior; that He is the Lord of heaven and earth; that He is divine love and divine wisdom; that He is good itself and truth itself; that He is life itself; that all of love, of charity and of good, likewise all of wisdom, of faith and of truth, is from Him, and nothing from man; and hence that no man has merit from any love, charity and good, nor from any wisdom, faith and truth; that therefore He alone is to be adored; so further, that the Holy Word is divine, and that there is a life after death, that there is a heaven and a hell, heaven for those who live well, and hell for those who live ill; with several things besides, relating to doctrine derived from the Word, as concerning baptism and the holy supper: these and similar things are properly spiritual truths. But moral truths are those which the Word teaches concerning the life of man with his neighbor, which life is called charity, the goods whereof, which are uses, in general have reference to justice and equity, to sincerity and rectitude, to chastity, to temperance, to truth, to prudence and to benevolence; to truths of moral life also appertain things opposite, which destroy charity, and in general have reference to injustice, want of equity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred and revenge, and to malevolence. The reason why these latter are also called truths of moral life, is, because all things which a man thinks, and confirms to be so, whether they be evil or good, are to be referred amongst truths, for he says that it

is true, that this is evil, and this is good: these are moral truths. But civil truths are the civil laws of kingdoms and of states, which in general have reference to the several causes of justice which are prescribed, and, in the opposite, to the various acts of violence which exist. 2. That the spiritual man is also a moral and civil man. Many believe, and it is believed by many, that they are spiritual who are acquainted with the spiritual truths above enumerated, and especially they who discourse about them, and still more so they who perceive them with some degree of understanding; still however they are not spiritual, for this is only to know, and from science to think and speak, and from the faculty of understanding, which every man has, to perceive, and these things alone do not make man spiritual, for there is wanting a love for them from the Lord, and love from the Lord is the love of uses, which is called charity; in charity the Lord conjoins Himself to man, and makes him spiritual, for then he does uses from the Lord, and not from himself; this the Lord teaches in many passages in the Word, and thus in John: "*Abide in Me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me; I am the vine, ye are the branches; he who abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye cannot do any thing,*" xv. 4, 5: fruits are uses or the goods of charity, and the goods of charity are nothing else but moral goods; hence it is evident that a spiritual man is also a moral man; the reason why a moral man is likewise a civil man, is, because civil laws are uses themselves in act, which are called exercises, works and deeds. As for example, in regard to the eighth commandment of the decalogue, thou shalt not steal; what is spiritual in this commandment teaches, that man ought not to take any thing from the Lord, and attribute it to himself, and say that it is his; also that he ought not by false principles to take away from any one the truths of his faith; what is moral in this commandment teaches that man ought not to deal insincerely, unjustly, and fraudulently, with his neighbor, so as to cheat him of his wealth; but what is civil in the commandment teaches, that man ought not to steal. Who cannot see, that the man who is led of the Lord, and who is thereby a spiritual man, is also a moral and civil man? To take also another example from the sixth commandment, Thou shalt do no murder; what is spiritual in this commandment

teaches, that man ought not to deny a God, thus the Lord, since to deny Him, is to kill and crucify Him in one's self; also that he ought not to destroy spiritual life in another; since in so doing he murders the soul; what is moral in the commandment teaches, that man ought not to hate his neighbor, nor to indulge revenge towards him, since hatred and revenge have murder in them; and what is civil in the commandment teaches, that murder ought not to be committed on the body of a neighbor. From this example also it is seen that the spiritual man, who is one that is led of the Lord, is also a moral and civil man; it is otherwise with him who is led of himself, of whom we shall speak presently. 3. That what is spiritual is in what is moral and civil. This follows from what was said above, that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbor; what is spiritual is from the conjunction of the Lord, what is moral is from charity, and what is civil is from its exercise. A spiritual principle must be in man to the intent that he may be saved, and this principle is from the Lord, not above or out of man, but within him; the same principle may be in man's science only, and thence in his thought and speech, but it ought to be in his life; and his life consists in willing and doing, wherefore when knowing and thinking is also willing and doing, then there is a spiritual principle in what is moral and civil: if any one shall say, how can I will and do? the answer is, fight against the evils which are from hell, and you will both will and do, not from yourself but from the Lord, for when evils are removed, the Lord does all things. 4. That if they be separated, there is no conjunction with the Lord. This may be seen from reason and from experience; from reason—for in case man has such a memory and such an understanding, that he can know and perceive all the truths of heaven and of the church, and yet is not willing to do any of them, is it not said of him that he is an intelligent man, but not an upright one; yea further that he the more deserves punishment? Hence it follows, that he who separates what is spiritual from what is moral and civil, is not a spiritual man, neither is he moral nor civil. From experience: there are persons of such a character in the world, and I have discoursed with such after death, and have heard that they were acquainted with all things of the Word, and hence with many truths, and they believed that on this ac-

count they should shine in heaven as the stars; but when their life was explored, it was discovered to be merely corporeal and worldly, and in consequence of the evils and enormities, which they thought and willed within themselves, infernal; hence all the things which they had learnt from the Word, were taken away from them, and they became (the forms) of their own will, and were cast into hell to their like, where they discoursed insanely according to their thoughts in the world, and acted basely according to their loves in the world.

6. *That faith consists in knowing and thinking those truths, and charity in willing and doing them.* That truth is called faith, when man knows and thinks it, was confirmed above; but that truth becomes charity when man wills and does it, shall now be confirmed. Truth is a seed, which, viewed out of the earth, is merely seed, but when it comes into the earth it becomes a plant or tree, and puts on its own form, and hence takes another name. Truth also is a garment, which, out of man, is merely a piece of cloth accommodated to the body, but when it is put on, it becomes clothing in which there is a man. The case is similar with truth and charity; truth, whilst it is only known and thought, is merely truth, and is called faith, but when man wills and does it, it becomes charity, just as seed becomes a plant or a tree, or as a piece of cloth becomes clothing containing a man. Science and the thought thence derived are also two faculties distinct from will, and consequently from deed, and likewise they are capable of being separated; for man may know and think many things, which he does not will, and consequently does not do; but when separated they do not constitute the life of man, whereas when conjoined, they do constitute it: the case is similar with faith and charity. These observations may be still further illustrated by comparisons: light and heat in the world are two distinct things, which may be both separated and conjoined; they are separated also in the time of winter, and they are conjoined in the time of summer; but when separated they do not give birth to vegetable life, that is, they do not produce any thing, whereas when conjoined they do give birth and produce. Again, the lungs and the heart in man are two distinct things, whose motions may be both separated and conjoined; they are separated in swoons and suffocations, but when separated they do not constitute the life of the body of man, whereas when con-

joined they do constitute it. The case is similar with science and the thought of man thence derived, to which faith has relation, and with will and deed, to which charity has relation: the lungs also correspond to thought, and to the faith thence derived, and the same is the correspondence of light; and the heart corresponds to the will and to the charity thence derived, in like manner heat. From these instances it may be seen, that in faith separate from charity there is no more of life, than in knowing and thinking separate from willing and doing; the life, which in such case is in faith, consists solely in this, that the man is willing to think, and makes himself speak, thus believe.

7. *Wherefore when the divine love of the Lord exists with man in charity, which is willing and doing truths, the divine wisdom of the Lord exists with man in faith, which is knowing and thinking truths.* What the divine love of the Lord is, and what His divine wisdom, has been said above; we have also treated on charity and faith, and on the conjunction of the Lord in the love of uses, which is charity with man; we shall now therefore proceed to treat on the conjunction of the Lord with the faith appertaining to man. The Lord conjoins Himself with man in charity, and from charity in faith, but not in faith and from faith in charity; the reason is, because the conjunction of the Lord with man is in his will's love, which makes his life, thus in charity, which makes his spiritual life; from this love the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them to life. The first truths appertaining to man, which are called faith, are not yet alive, for they are merely of the memory and thence of the thought and speech, adjoined to his natural love, which imbibes them from its desire of knowing, and excites them, so that he can either think or speak them, from its desire of securing the glory resulting from science or erudition: but those truths are then first vivified when man is regenerating, which is effected by a life according to them, which life is charity: on this occasion the spiritual mind of man is opened, in which is effected conjunction of the Lord with man, and hence the truths of infancy, of childhood, and of his early youth, are vivified: conjunction in such case is effected of the divine love and wisdom with the charity appertaining to man, and of the divine wisdom and of the divine love in the faith appertaining to him, causing charity and faith to be one with man, as the divine love and

the divine wisdom in the Lord are one. But more will be said on this subject in the explication of the decalogue.

8. *That the conjunction of charity and faith is reciprocal,* was explained above, where the reciprocal conjunction of love and wisdom was treated of, and it was illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

XII. *That the Lord by His divine love and His divine wisdom animates all things in heaven, and all things in the world, even to their ultimates, causing some to live, and some to be and exist.* The eye sees the universe, and the mind thinks about it, first that it was created, and afterwards by whom it was created: the mind which thinks from the eye, thinks that it was created by nature, but the mind which does not think from the eye, thinks that it was created of God; but the mind, which goes a middle way, thinks that it is from a being, of whom it has no idea, for it perceives that something cannot come out of nothing; this latter mind however falls into nature, because in relation to what is infinite it has an idea of space, and in relation to what is eternal an idea of time, and such persons are interior natural men; they again, who think simply of nature as a creator, are exterior natural men; but they who simply think of God, that He is the creator of the universe, are exterior spiritual men; whilst they, who think wisely of God from religion, that He is the creator of the universe, are interior spiritual men; the latter and the former however think from the Lord. To the intent now that it may be perceived, and thereby known, that all things were created of God, who is the Lord from eternity, divine love itself and divine wisdom itself, thus life itself, it is expedient to proceed distinctly in the discussion, which shall be done in the following order: 1. that the Lord is the sun in the angelic heaven: 2. that from that sun is the origin of all things: 3. that from that sun the presence of the Lord is every where: 4. that all things which are created are created to compliance with life itself, which life is the Lord: 5. that souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to uses.

1. *That the Lord is the sun in the angelic heaven,* has been heretofore unknown, because it was unknown that there is a spiritual world distinct from the natural world, and that the former is above the latter, and that they have

nothing common between them, but as what is prior and what is posterior, and as cause and effect; hence the nature of what is spiritual was unknown, and moreover that in that world are angels and spirits, and that both the latter and the former are men, in all similitude with men in the world, with this only difference, that they are spiritual, and men natural; likewise that all things in that world are from a spiritual origin alone, and that all things in this world are from an origin both spiritual and natural. And because these things have been unknown, it was also unknown, that angels and spirits have another light and another heat differing from those of men, and that light and heat in the spiritual world derive their essence from the sun there, as light and heat in the natural world derive their essence from our sun; consequently that the essence of light and heat from the former sun is spiritual, and that the essence of light and heat from our sun is natural, to which however a spiritual principle from their sun is adjoined, which with man illustrates his understanding when what is natural illustrates his eye. From the latter and the former considerations it is evident, that the sun of the spiritual world, in its essence, is that from which every thing spiritual derives its birth, and that the sun of the natural world, in its essence, is that from which every thing natural derives its birth. What is spiritual cannot derive essence from any other source than from the divine love and from the divine wisdom, for to love and to be wise is spiritual; but what is natural cannot derive its essence from any other source than from pure fire and from pure light. Hence now it follows, that the sun of the spiritual world in its esse is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. The reason why heretofore there has not any thing been revealed concerning that sun, although it is meant in many passages in the Word where mention is made of the sun, is, because it was not to be revealed until the last judgment was executed, and a new church, which is the New Jerusalem, was to be established by the Lord; there are several reasons why it has not been before revealed, which reasons it is not expedient here to adduce. When once it has been made known that angels and spirits are men, and that they live one amongst another as men in the world, and that they are altogether above nature, whilst men are within nature, it may then be concluded from reason, that

they have another sun, and that that sun is the source of all love and of all wisdom, and hence of the all of life truly human. That that sun has been seen by me, and also the Lord in it, see the Treatise concerning *Heaven and Hell*, n. 116—140; and the Treatise concerning *The Planets and Earths in the Universe*, n. 40, 41, 42.

2. *That from that sun is the origin of all things.* It cannot be conceived by any one that the universe is from eternity, and that it is from nothing; hence it cannot be denied but that it has been created, and by some one, and that He is esse itself in itself infinite and eternal, love itself, wisdom itself, and life itself; and that He is a common centre, from which He views, rules, and provides all things as present, with which centre conjunction is given, and according to conjunction of the life of love and wisdom, blessedness and happiness is given; and that that centre appears before the angels as a sun, and that that appearance, like fire and flame, is from the divine love and the divine wisdom which proceed from God, from which every thing spiritual exists, and by what is spiritual, through the medium of the sun of the world, every thing natural; the human mind from the understanding, which is capable of being elevated into the light of truth, may see, if it be so disposed, that the universe was created by God, who is of such a quality, and who is one. Since therefore there are two suns, one of the spiritual world, and the other of the natural world, the sun of the spiritual world looking at ultimate things from what is first, and the sun of the natural world looking at ultimate things from what is middle, it is evident that the sun of the spiritual world, in which God is, and which is from God, who is life itself, is the source of all things that have been made and created, and that the sun of the world, in which is fire, and which is from fire, which is not life, is that by means of which were created those things only, which are below the middle, and which in themselves are dead: wherefore to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world, and they who do this are dead; but to acknowledge a creating life is to adore God, who is in the sun of heaven, and they who do this are alive; they are called dead men who are in hell, but they are called living men who are in heaven.

3. *That from that sun the presence of the Lord is everywhere.* That the Lord has omnipresence, is known in the

church from the Word, and what His omnipresence is, and of what quality, has been said above; it is now to be shewn in what manner it may be comprehended: it may be comprehended from the correspondence of the sun of the world with the sun of heaven, and hence of nature with life, which correspondence serves also for comparison. Every one knows that the sun of the world is every where in its own world, and that its presence exists by light and by heat, which presence is such that, although it is distant, it is as it were in them; the difference is, that the heat which it emits is fire in its origin, and the light which it also emits is the flame thence derived in its origin, and that all things, which have been created by that sun, are recipients of it, more and less perfect according to forms and distances; hence it is that all things of the natural world grow (or increase) according to the presence of their sun, and decrease according to its absence; they grow (or increase) as heat makes one with its light, they decrease as heat does not make one with its light. This sun, however, thus operates into those things which are beneath it, which are called natural, but does not at all operate into those things which are above it, and are called spiritual; for to operate into inferior things is according to order, since this is to operate into those things which are from it; but to operate into superior things, or to operate into those things from which they are, is contrary to order; the sun of heaven is that from which the sun of the world derives its origin, and spiritual things are those from which natural things derive their origin. From this comparison, the presence of the Lord, by virtue of the sun, may in some measure be seen. But the presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are, for men receive the love of their will and the wisdom of their understanding from no other source; moreover without that sun no animal would live, neither would any vegetable exist, on which subject see what was said and illustrated above. The presence of this sun also exists by heat and light, but its heat in its essence is love, and its light in its essence is wisdom, to which the light and heat of the sun of the world are subordinate, adding that by which they exist in nature and subsist there. But the presence of the sun of heaven by spiritual heat and light, differs from the presence of the sun of the world by natural heat and light,

in this, that the presence of the sun of heaven is universal, and has dominion both in the spiritual world and in the natural world, but the presence of the sun of the world is only special for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extense of space and time, but the presence of the sun of the world is in that extense, for the extense of space and time was created with nature; hence it is that the presence of the sun of heaven is omnipresence. The presence of the sun of heaven, viewed in itself, is constant, for the sun of heaven is always in its rising, and in its power: but with the recipients, who principally are angels, spirits and men, it is inconstant and not in its power, for it varies according to reception; in this the sun of the world corresponds to that sun, that it also is constant in its place, and in its virtue, but that it is made inconstant and not in its virtue in the earth which is a recipient, for it varies according to the revolutions of the earth round its axis, which revolutions make days and nights, and according to progressions round the sun, which also make springs, summers, autumns, and winters. From these considerations the correspondence of the natural things of the world with the spiritual things of heaven is manifest. The presence of the sun of heaven also in the natural world may in some measure be illustrated by the presence of understanding and will in the body of man; for what the understanding thinks there, this the mouth instantly speaks, and what the will intends, this the body instantly effects; for the mind of man is his spiritual world, and his body is his natural world; hence it is that man was called by the ancients a microcosm. From these considerations, well understood, a wise man may see and perceive divine operation and spiritual influx in the objects of nature, whether in the case of a tree with its fruit, or of a plant with its seed, or of a worm with a moth and butterfly produced from it, or of a bee with its honey and wax, or of any other animal; and he may also discover the insanity of those, who in such things see and perceive nothing but nature.

4. *That all things, which are created, are created to compliance with life itself, which is the Lord.* It may be expedient first to say something concerning life, and afterwards concerning the creation of all things to compliance with life: life is love and wisdom, for in proportion as man loves

God and his neighbor, by wisdom, in the same proportion he lives; but the life itself, which is the life of all things, is the divine love and the divine wisdom: divine love is the esse of life, and divine wisdom is its existere; the latter reciprocally united to the former is the Lord: each, as well the divine esse as the divine existere, is infinite and eternal, because the divine love is infinite and eternal, and the divine wisdom is infinite and eternal; yet the latter and the former may have conjunction with angel and with man, although there is no ratio given between what is finite and what is infinite: but whereas the understanding cannot easily conceive how any conjunction can be given, when no ratio is given, therefore it may be expedient to explain it: there is not any ratio given between what is natural and what is spiritual, but conjunction is given by correspondences; neither is any ratio given between the spiritual principle, in which the angels of the ultimate heaven are, with the celestial principle in which the angels of the supreme heaven are, but conjunction is given by correspondences; in like manner there is no ratio given between the celestial principle, in which the angels of the supreme heaven are, with the divine principle of the Lord, but conjunction is given by correspondences. It has been elsewhere said and shewn, that the Divine (Being or principle) is infinite and eternal; and whereas He is all in all of the life of love and wisdom appertaining to angels and men, and the latter and the former are created recipients of life from the Lord, thus finite, and the Lord is uncreated, life in Himself, and hence life itself, therefore if men were multiplied, and from them angels and spirits, to eternity, still the Lord gives that life, and from Himself leads them in things most singular, as may be seen above confirmed where His divine providence was treated of; herein is what is eternal, and where eternal is, there also is infinite. Since there is no ratio given between infinite and finite, let every one take heed to himself lest he should think of what is infinite as of nothing; for what is infinite and eternal cannot be predicated of nothing, neither can conjunction of any thing be predicated of nothing, neither is any thing made from nothing; but the infinite and eternal Divine (Being or principle) is the esse itself, from which what is finite is created, with which conjunction is given. But this might be illustrated abundantly by the comparison of natural things with spiritual, between which there is no ratio given,

yet still conjunction by correspondence: such is the case with all cause and effect between each other, such is the case with what is prior and posterior between each other, and such is the case with a superior degree and an inferior one between each other, and such is the case with the love and the wisdom of men and of angels between each other; nevertheless the love and wisdom of angels, although it is ineffable and incomprehensible to man, is still finite, neither is it capable of apprehending what is infinite, except by correspondences. That all things are created to compliance with life, which is the Lord, follows in its order from this consideration, that men and the angels formed from them are created to receive life from the Lord, and also are nothing but recipients, although from the freedom in which they are held by the Lord, they appear as if they were not recipients, nevertheless they are so, whether they be good or evil; for the freedom, in which they are held, is likewise from the Lord. The life of men and of angels consists in understanding, and thence in thinking and speaking, and it consists in willing and thence doing, wherefore these things also are the results of life from the Lord, because they are the effects of life. All things which are created in the world, are created for the use, the benefit, also for the delight of man, some things proximately, some remotely; now whereas these things are created for the sake of man, it follows that they are at the Lord's disposal, who is the life appertaining to them. It seems as if there were compliance in the case of the good, because these live from the Lord, but not in the case of the evil; nevertheless the things which are created are alike for the use, the benefit, and delight of the latter as the former, for the Lord says, "*That He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust*," Matt. v. 45. That the evil have not any thing of life from themselves, and that they are still led of the Lord whilst they are ignorant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of.

5. *That souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.* By souls of life are meant men and angels, by living souls are meant animals, which in the Word are also called living souls, and by vegetative souls are meant trees and plants of every kind: that souls of

life, or men and angels, are animated from the life which is from the Lord, has been shewn in the preceding pages; that living souls or animals are animated by life from the Lord, has been also shewn in the preceding pages; the same is true of vegetative souls, for these latter souls are uses which are the ultimate effects of life, and living souls are affections of various kinds, corresponding to the life of those who are in the spiritual world; from which correspondence they may be called mediate lives: by animation is meant, not only that they live, but also that they are and exist. The reason why they are continually animated, that is, live, are, and exist, from the Lord, is, because creation, when it is once perfected, is still continued by influx from the sun of heaven; for unless the influx of heaven was thence new, all things would perish, inasmuch as the influx of the sun of the world is nothing without the former influx, for this latter is only an instrumental cause, but the former is the principal one. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for divine love proceeding from the sun of heaven, is heat in the spiritual world, and divine wisdom proceeding from that sun is light there; to these correspond the heat and light of the sun of the world, for every thing is correspondence. But how the Lord from His divine love and divine wisdom, which are life itself, flows-in and animates universal creation, shall also be briefly explained: the Divine Proceeding (principle) is what around Him appears to the angels as a sun: from this proceeds His Divine (principle) by spiritual atmospheres, which He had created for the conveyance of light and heat even to the angels, and which He had accommodated to the life both of their minds and bodies, that from light they may receive intelligence, also that they may see, and likewise that according to correspondence thay may respire, for angels respire as men; that from heat they may receive love, also that they may have sensation, and likewise that according to correspondence their heart may beat, for the angels enjoy pulsation of the heart like men: those spiritual atmospheres are increased in density by discrete degrees, treated of above, even to the angels of the lowest heaven, to whom they thus become accommodated; hence it is that the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as in æther, and the angels of the lowest heaven as in air; beneath these atmos-

pheres in each heaven are the earths in which they dwell, where they have their palaces and houses, also paradisiacal gardens, besides cultivated grounds, shrubberies and green fields, which exist anew every morning, singular the things thereof according to the reception of love and wisdom from the Lord with the angels. All these things are from a spiritual origin, and none of them from a natural one; a spiritual origin is life from the Lord. To correspondence with these things are created whatsoever things appear in the natural world, where on this account similar things exist, with this difference, that these latter things in like manner are from a spiritual origin, but at the same time from a natural origin; a natural origin is added, that they may be at the same time material and fixed, with a view to the end of the procreation of the human race, which cannot be given except in ultimates, where there is fulness; and that from the human race as a seminary, the inhabitants of the spiritual world, who are angels, may exist; this is the first and last end of the creation. But a full idea of creation, or of the existence of all things in their order from the life which is the Lord, cannot be given by reason of the arcana which are known in heaven, and have indeed been communicated to me, but which, being deeply concealed, cannot on that account be described except by a book, and scarce then to the understanding; of which arcana nevertheless this is the sum, that the sun of heaven, in which the Lord is, is the common centre of the universe, and that all things of the universe are circumferences and circumferences even to the last, and that He rules these circumferences from Himself alone as one continuous thing, but the middle ones from the last, and that He perpetually animates and actuates them, as easily as man from understanding and will animates and actuates his body, and that there is influx into uses, and from them into their forms.

Here follows the angelic idea concerning the creation of the universe from the Lord.

THE ANGELIC IDEA CONCERNING THE CREATION OF THE UNIVERSE FROM THE LORD.

The angelic idea concerning the universe created from the Lord is as follows: that God is the centre, and that He

is a Man, and that unless God was a Man, creation would not have been possible, and that the Lord from eternity is that God. Concerning creation they said, that the Lord from eternity, or God, by his Divine Proceeding [principle,] created the universe and all things therein, and since the Divine Proceeding [principle,] is also life itself, that all things were created from life and by life; and that the proximate Divine Proceeding [principle] is what appears before the angels as a sun; that this sun before their eyes appears fiery and flaming; and that the Divine Proceeding [principle] is divine love and divine wisdom, of which such is the appearance afar off: they added, that the Divine Proceeding [principle] is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that sun, as a great centre, proceed circles, one after another, and one from another, even to the last, where their end is, subsisting in rest; and that those circles, of which one is from another, and one after another, appearing as extended into what is broad and into what is long, are spiritual atmospheres, which the light and heat from their sun fill, and by which they propagate themselves to the ultimate circle; and that in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs or in eggs. Those angels, who knew that the universe so created was a continuous work from the Creator even to ultimates, and that, as being a continuous work, it, as one concatenated whole, depended upon, was actuated and governed by, the Lord, who is its common centre, said, that the first proceeding [principle] was continued even to ultimates by discrete degrees, altogether as an end by causes into effects; or as something producing and its products in a continued series, and that the continuation was not only in, but also around, from the first [principle,] and thence from every prior [principle] into every posterior one, even to the postreme, and that thus the first [principle,] and from it the posterior [principles,] co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea concerning the Lord, that He is all in all, that He is omnipotent, omnipresent, and omniscient, that

He is infinite and eternal; and also an idea what the order is, according to which the Lord, by His divine love and His divine wisdom, arranges, provides, and governs all things.

It was asked, whence then is hell? They said, from the freedom of man, without which man would not be man; that man, from that freedom, broke continuity in himself, which being broken separation was effected, and the continuity, which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God.

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